The Nation.

NEW YORK, THURSDAY, AUGUST 29, 1901.

The Week.

In the Virginia Republican Convention on Wednesday week a Presidential boom was started for Mark Hanna, and the suggestion of his name by one of the speakers was followed by loud "applause." It is easy to understand how this applause was procured. At the present time nobody is booming candidates for the Presidency in 1904 spontaneously. All such movements are evidently "put-up jobs," and in the case of Hanna are undoubtedly paid for by somebody. Nobody is likely to compete with him in getting applause in Southern State Conventions in that way. He can easily secure influence in any and all States which the Republican party has no chance of carrying at the polls. Yet these States have just as many votes in the National Convention, in proportion to their population, as those which cast their electoral votes for the Republican ticket. Therefore, Mr. Hanna may turn out to be a formidable candidate for the nomination, although few persons of character and responsibility now consider him such. It is not impossible that he may come to the Convention in 1904 with all the Southern delegates "in his breeches pocket." This would imply that "the money power" was interested for Hanna, since the men who engineer the Southern delegations do not usually stir around for nothing. The men who have the good of the Republican party at heart had best keep an eye on this Southern demonstration for Hanna.

Accounts of the Pennsylvania Republican Convention which met at Harrisburg on August 21 agree that it was probably the briefest known in the whole history of the party in that State. This is quite credible, the only wonder being that the Quayites took the trouble to hold a convention at all. As it was, neither Quay nor any of his head henchmen found it necessary to attend. They forwarded the platform and the programme of nominations, and left the dupes and minor conspirators to "do the rest." They did the rest in just one hour and thirty minutes. The platform which was forwarded by the absent Quayites and adopted by the Convention was evidently drawn by a humorist. He was at his best when he conceived the notion of congratulating the Republicans of Pennsylvania "that there is no longer any division in the Republican party" of the State. The Quay henchmen at Harrisburg swallowed this without choking, as well as a later declaration that the Republicans are "amused rather than concerned" over the recent indictment of the Quay administration by the Democratic State Convention. It is interesting to note, by the way, that amusement rather than concern has taken the form among the Philadelphia machine Republicans of something very much resembling a panic. Notice has been sent to the division leaders, nearly all of whom are office-holders, that they will not be permitted to hold their places if they do not carry their divisions, and the information is said to have spread consternation among them. But let this pass; it does not affect the cheerfulness of the Pennsylvania Republican humorist. He points out that the real cause of disturbance in that Commonwealth is not Quayism, as some have supposed, but the newspapers. They make charges against the Quayites in control of the State. This is horrible. The platform hints that something ought to be done to silence the newspapers, and, if Quay is to continue his rule in Pennsylvania, we should think something of this sort would have to be done.

A telegram to the Associated Press from Cleveland, O., gives the outline of a proposed Trust to embrace all the shipbuilding plants in the United States, and to have its general offices in Cleveland. "As soon as the organization is completed," says the dispatch, "which will be before the opening of 1902, a commercial battle for the conquest of the world will begin." Rumors of the proposed combination have been in the air for a long time, and they have always been connected with the Hanna-Payne Ship-Subsidy Bill. Probably the commercial battle for the conquest of the world is to be preceded by a political battle for the conquest of the United States Treasury. A victory in the latter case would go far towards insuring victory in the former. It would be only a question of the amount of the subsidy. Whatever sums the Government contributes to the cost of running the ships will enable the ships receiving the same to "compete," and there is no reason why the commercial battle thus foreshadowed should not result in a victory, unless foreign Governments should contribute money to their own ships to the same extent. In the latter case we should enjoy a rare spectacle, something unique in the world's history, that of half a dozen civilized countries collecting taxes to enable a few men in each to carry passengers and freight on the ocean for less than cost, or perhaps free of cost. If subsidies are really for the public good, they are as good for England and Germany as for us. But if England and Germany and other countries should pay subsidies to the same extent as ourselves, our shipowners would get no advantage.

The failure of the Amalgamated Association to influence on Sunday the South Chicago workmen to a reconsideration of their refusal to strike is a severe blow to the strike managers. Coupled with the somewhat hazy announcement that the Amalgamated leaders are willing to consider terms of settlement, to be formulated by certain mediators, it indicates that the strike is likely to go to pieces in a very short time. Ever since the refusal of the South Chicago lodges to repudiate their contracts with the mill-owners, it has been seen that these lodges formed the key to the situation, and consequently every form of pressure was brought to bear upon them. Reports that they were about to yield had been freely circulated, and, though these were completely refuted by the document issued a fortnight ago by the men themselves, the gathering of strike agitators on Sunday at South Chicago showed that the hope of turning the men from their decision had not been lost. How miserably disappointed this hope must have been is clear from the telegraphic report that only eight of the steel-workers themselves were present at the meeting, and that but one recruit was gained for the Amalgamated. Whatever may be the proposals to be offered the mill-owners by the new mediators, it is not likely that they will be accepted by men whose victory is in sight, unless they amount substantially to a cession of all the issues at stake.

Another Southern sheriff—North, of St. Clair County, Ala.—has become distinguished by doing his duty to save a criminal in his hands from execution by a mob. A negro had been guilty of "the usual crime" upon a young white girl, but he had been promptly arrested, tried, convicted, and sentenced to be hanged within a month. There was consequently assurance that justice was to be done in the case by the constituted authorities, and no excuse whatever for any interference by outsiders. Yet hundreds of people gathered and attempted to take the prisoner from the sheriff. He refused to surrender his charge, and when the mob resorted to violence, the sheriff and his deputies fired upon them, wounding three men, one of them fatally, and then removed the negro to a place of safety. This is in clear response to the protest against lynch law recently made by ex-Gov. Jones in the Constitutional Convention of Alabama, and, like the action of Sheriff Kyles of Tuscaloosa, in the same State, week before last, it indicates that officials are coming to recognize their duty in this matter.

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Mr. John Barrett has at last got an office, and thus saved the Administration from the reproach of being ungrateful to a man who had eaten his own words in its service with the graceful abandon of Ancient Pistol. Mr. Barrett, it will be remembered, as ex-Minister of the United States in Siam, had got into friendly relations with the Filipinos, for whose character and capacity he repeatedly expressed the highest admiration. Shortly before the clash at Manila, he came out in a solemn warning to our Government. It was pursuing a dangerous course in the Philippines. The American authorities in the archipelago did not understand the natives, and were walking straight towards a collision of which it would take a hundred years to efface the bitter memories, and so on. But the Hon. John Barrett took all this back promptly, and went stumping and magazining for McKinley with the greatest enthusiasm. His "friends" at once began mentioning him for various offices, from Minister down to Consul, but he has had to serve by standing and waiting until now. Finally, the Administration has recognized him as a brother fashioned "holler" for word-swallowing, and has appointed him Commissioner-General for Asia and Australia in behalf of the St. Louis Exposition of 1903. Thus does the office seek the man.

The troubles of that great and good man, Congressman Hull of Iowa, have not ceased with his departure from Manila. It now appears that while Mr. Hull has been showing all the world that he is no mere political "drone" by feathering his nest in "our new possessions," his rivals at home have taken the opportunity to undermine his prestige, with a view to ousting him from Congress. These disturbers of Mr. Hull's peace of mind have actually had the impudence to pretend an indignation at his industry in the Philippines. As if his ability to capture the best contracts and timber lands to be had in the islands were not conclusive evidence of his unsurpassed fitness as a law-giver, a beneficent civilizer, and an Expansionist! How good a business man Mr. Hull is may be seen from the Manila account of his company's rise to greatness. According to his partner, Dr. Vawter, it already has concessions in many places, a whole island of its own, sawmills, and lumber lands galore. Steamers and elephants are to be its next purchases. As Dr. Vawter well puts it, "You see, the combination is very strong, has good men backing it, and a good purpose." We regret extremely that the Manila *New American* found the remarks of the Treasurer of the company, which were "too frank," unprintable in view of "the present crisis in Benguet." We are sure, however, that the voters of Mr. Hull's district will approve of the "good purpose" of the company in its aim to fill Mr. Hull's pockets, and that they will return him to Congress. As a horrible example of the unblushing and conscienceless exploiter in a high position, who uses his office and the nauseating cant of Imperialism and Expansion to forward his private ends, the country needs him, and needs him badly.

By a recent decision of United States Judge Estee, all Chinamen born in Hawaii are declared to be citizens of the United States. No immediate rush of Chinese immigrants to this country can result from this decision, for there are in all only some 21,600 Chinese in Hawaii, according to the latest census, few of whom, presumably, were born in the islands. But if the Chinese colony flourishes and increases, our new stepping-stone to the riches of the East will also serve as a stepping-stone for such Orientals as wish to come here. To extend the decision to the Philippines would be an effective way of driving a coach-and-four through the Chinese Exclusion Act. Probably the courts will find a way around this new embarrassment of the Expansion policy. Before the Chinese Exclusion Act is attacked in any such indirect way, it is to be hoped that some general immigration law will have replaced that ungenerous and impolitic measure.

The July report of the Chief Sanitary Officer, Major Gorgas, shows that Havana is now a healthier city than Pittsburgh or Washington or New York. In referring to the excessive death-rate of New York for July, Major Gorgas observes that a large number of deaths was due to heat-stroke. He adds quietly, reversing the ordinary notion of the tropics, "Havana, not being subject to such excessive heat, does not suffer from this cause." It is, however, the success of our army surgeons in almost extirpating the infection of yellow fever in Cuba which has given them a world-wide reputation, and which ranks high among the beneficent sanitary triumphs of the age. The July record was the best ever known in Havana and its suburbs—only four cases, and but one death. In 1897 the deaths from yellow fever in the same month were 168. The difference seems to justify Major Gorgas in believing that all the local centres of contagion have been eliminated. Every case of fever occurring this year was introduced from without. With the new light on mosquitoes as the vehicle of the yellow-fever germ —and this distinct contribution to knowledge made by our army surgeons is attracting the attention of scientists in all countries—and with the subsequent intelligent efforts to exterminate the infected insects and destroy the larvæ and drain their breeding-places, the prospect is that Havana will soon be as free from its old scourge as Kingston is. It is a great victory for science and humanity.

The establishment of a promising public-school system is another fact which must be reckoned for righteousness unto American control in Cuba, and unto the army officers who, oddly enough, have been set to do this civilian work. Lieut. Hanna, who is acting as Commissioner of Public Schools, has just published his first annual report, and the statistics show a very remarkable and gratifying success in laying the foundation at least of a system of public schools. Practically nothing of the kind was known under Spanish rule. Neglect of public education was one of the standing grievances of the Cubans against Spain. The work was all to do when our army began the American occupancy in January, 1899. At that date, it is doubtful if there was a single public school in Cuba. At present, Lieut. Hanna reports a total of 3,567, with 3,608 teachers, and a total enrolment of 172,273 scholars. The amount appropriated for teachers' salaries is $686,000 —a sum which shows that, as the Commissioner remarks, Cuban teachers are paid from 20 to 80 per cent. more than those of the same grade in the United States. We fear that this is but one of the many instances of the lavish and unwise use made of the island revenues.

After the recent important decision of the United States Circuit Court of Appeals, that the searching of passengers' baggage by the customs officers is optional and not obligatory, the present absurd, vexatious, and inquisitorial methods of the examiners are left quite without excuse. According to the new interpretation of the law, search need be made only when the customs officials have reason to suspect smuggling. There is no other customs service in the civilized world where the officials are not trusted to discriminate between genuine travellers and smugglers. The examination through Europe, where tariff walls are as thick as our own, is, in the case of personal baggage, a mere form, and this it should always be. An effective service does not waste itself in collecting the last cent the law allows, nor in annoying the general run of travellers. If common sense presided at the local examinations, the force of examiners could be largely reduced, the work could still be done more quickly, and certain not unprofitable visits of customs officials to the business offices of recently landed Americans would cease. Under the new decision Secretary Gage has no reason, except that of conciliating the most extreme protectionists, for continuing the present cumbrous and expensive system.

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After a week of "scare heads" from South America, the Colombian-Venezuelan imbroglio appears in its true light as nothing more than a combination of revolutionary movements, neither of which is, internationally speaking, of any great seriousness. There is every reason to believe that the Colombian Government is able to maintain the neutrality of the Isthmus without the assistance which under treaty we are bound, when necessary, to render. What is gratifying about the whole matter is the complete indifference with which the American public has let pass an opportunity for a bellicose flourish. We all know the ways of South American republics, and are glad to keep out of their family quarrels. Even a little ignorant waving of "the Doctrine" has been properly rebuked by the Administration press. Yet these same nasty-tempered republics (such is our word for them now) were, within the memory of all, our dearest allies and friends. The absence of European interference makes all the difference. It is a pity that the French and German papers which fear that we shall do something rash in South America, cannot see how good we can be when no worthy opportunity for "tail-twisting" presents itself.

That the German Agrarians have fortitude enough to bear the misfortunes of others—and to profit thereby—is shown in a recent incident. As a reprisal for the new German rates on agricultural products, the Russian Finance Minister threatened to stop the annual migration of some 150,000 Russian farm laborers to the fields of East Prussia. To this the Agrarian press simply replied that the industrial depression was so great in the western provinces of Prussia that the discharged workmen were generally returning to the fields, so that there will be no lack of farm labor this year. When it is remembered that the tariff which has been proposed will mean the shutting down of more mills and the discharging of more workmen, the almost grotesque selfishness of the Agrarians appears with startling clearness. To raise artificially the price of agricultural products, and by the same process cheapen the price of farm labor—this is the thrifty plan of the land-owners. How long the industrial classes will bear this position between the upper and nether millstones is another question. The Government may yet feel that, of all political alliances, one with the party of ignorance and selfishness is the most hazardous and costly.

The announcement that the directors of the Austro-Hungarian Bank have decided to begin the introduction of gold coin by a small issue of 20-kronen gold pieces (worth about $4.05 each) indicates the completion of a movement that has occupied the attention of Austrian financiers for about ten years. The first serious preparations for putting the currency on a specie basis were made in 1892 and were protracted until 1898. In 1898 the gold that had been acquired by the state was paid to the Austro-Hungarian Bank, and a large volume of state notes were refunded into bank currency, while an issue of subsidiary silver was also made. All that then remained was to determine the circumstances under which the coins could be pushed into actual circulation, instead of being held in the vaults. The first issues now to be made will be merely experimental, in order to accustom the population to the use of gold. Such an idea as this seems bizarre in a country like the United States. When the greenbacks were made redeemable in 1879, no such precaution was adopted, but they were freely redeemed upon demand. As soon as it appeared that the notes were really equal to par, no one longer preferred gold, and the tendency to hoarding disappeared. In Austria, however, the conditions are entirely different. How unfamiliar is the use of banks and banking methods may be understood when it is remembered that fully two-thirds of all checks drawn in Austria are payable to the drawers themselves. It has so far been almost impossible to induce the business public of Austria to abandon the custom of keeping available cash in private strong-boxes. In the present condition of Austrian exchange the public must accustom itself to the use of gold in ordinary business and to the redepositing of it in banks. Otherwise, the success of the new reform will be endangered. It is hopeful to note that the older customs are slowly being modified, and that of late there has been an increased use of credit devices. This result is largely the work of the Austrian postal savings-bank and its network of 5,000 branches.

Further progress in public sentiment favorable to the gold standard may be traced in the movement now making such headway in Switzerland for separating that country from its associates in the Latin Union. Switzerland has always been careful to limit her issues of silver as rigidly as possible, and the amount to be redeemed by her in case a separation should be effected would be well within her control. The immediate stimulus to action is found in the steady maintenance of a course of exchange highly unfavorable to Switzerland, and necessitating considerable sacrifice on the part of Swiss business men who have debts to pay in France and Belgium. The situation is aggravated by some results of the present banking organization of the country. Notes are issued by thirty-four authorized banks, which are required to keep on hand a reserve of not less than 40 per cent. of the amount of their outstanding circulation, and this reserve must be exclusively devoted to redemptions. The outcome of these regulations is a struggle to hold coin, and, in view of the probable introduction of the gold standard, to make redemptions in silver rather than in gold. Thus, when merchants seek to obtain coin by presenting notes instead of purchasing bills, they put the banks to the necessity of purchasing coin in France for the purpose of restoring their depleted reserves. While some relief may be obtained from improvements in the banking system and from favorable changes in the balance of trade, a more thoroughgoing remedy will be the introduction of the gold standard. Such a standard may easily be obtained when once Switzerland shall be separated from the Latin Union. The action of Austria, with which country Switzerland has large dealings, will further stimulate the tendency to secession.

Every day brings its fresh "settlement at last" in China, but the impression is deepening among serious men, both in this country and in Europe, that no solid and durable settlement is probable. The simple truth is that the Chinese, from their point of view, have had the best of their set-to with Western civilization. The foreign troops were not going to withdraw except on certain conditions, but, one by one, those conditions have been abandoned. Bishop Graves of Shanghai expresses in last week's *Churchman* the dissatisfaction of American missionaries on the spot with the way things have gone, and with the outlook, which he thinks cloudy. The punitive expeditions simply left famine and anarchy behind them. In the province of Chi-li there is now "such a state of misery and confusion" that one who has recently seen it, and who "does not speak carelessly," describes it as simply "hell on earth." There is no real sign, Bishop Graves believes, of an intention by the Chinese Government to reform. What it sees clearly now is that the foreigners can be bought off with an indemnity, and, once it gets them out of the country, it will be free to do again as it likes. The good Bishop thinks the troops ought to stay until they have compelled the establishment of a "good government." If they have got such a thing in their knapsacks, most of them would do well to carry it off home with them, where it certainly is in as much demand as in China. And as their stay in Chinese territory has, on the testimony of the missionaries themselves, produced a hell on earth, it would seem to the distant observer that they might as well go and let the Chinese try their hand at governing. They couldn't do worse than the foreign invaders, and, if they ruined the land, it would at least remain their own.

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THE LYNCHING HORROR.

The occurrences at Pierce City, Mo., during the first three days of last week, merit the attention of the whole country. On Sunday afternoon a young white woman, who had attended church in the town and started alone for her home in the country, was found by her brother, who had lingered behind, lying dead, with her throat cut, near a railroad culvert, with evidence that she had had a terrible struggle with some person who had assailed her. A copper-colored negro had been sitting on the bridge a short time before the tragedy occurred. Great excitement prevailed, and a mob was soon organized which decided that a negro named Godley was the guilty man, and on Monday night he was put to death.

Thus far there had been nothing to distinguish this lynching from the frequent cases where a mob of white men takes vengeance on a black man for "the usual crime." But as time passed, the excitement which had raged in the town spread throughout the surrounding country, and by Tuesday morning crowds of men had poured into Pierce City, which is near the junction of four railroads, by trains from all directions. The grandfather of Godley had been put to death at about the same time with him. On Tuesday morning the mob cremated Peter Hampton, an aged negro, in his home, set the torch to the houses of five blacks, and, with the aid of State militia rifles stolen from the local company's arsenal, drove thirty negro families from their homes, many of them hiding in the surrounding woods. The excitement died down about noon, and the mob dispersed, "more from lack of negroes upon whom to wreak their hatred than from any other cause." By the time that something like order had been restored, the conclusion was general that the negro who had been lynched was not the guilty man; another against whom suspicion was aroused came so near being lynched as to incriminate a third, in order to save his own life; two others who were also suspected were caught in places some distance away.

The significance of all this appears only when one inquires where Pierce City is, and what sort of people inhabit the region. It is in the southwestern corner of Lawrence County, which is in the southwestern corner of Missouri, and is separated by only one county from Arkansas on the south and Kansas and Indian Territory on the west. The section is inhabited almost exclusively by whites, Lawrence County in 1890 having only 364 blacks out of a population of 26,225; the adjoining county of Newton, 681 out of 22,098; Jasper, 913 out of 50,484; Barry, 97 out of 22,043; and McDonald but 3 out of 11,273. The voters of this section are divided almost evenly between the two parties; Lawrence having gone for McKinley last year by 239 plurality, and Barry, McDonald, and Newton for Bryan by pluralities ranging from 204 to 331, while Jasper, the most populous, gave McKinley 8,751 votes and Bryan 9,660. Pierce City has churches, schools, and all the other characteristics of a progressive town in a civilized country.

These facts clearly show that the latest outbreak of lynch law on a great scale is without any of those excuses which are sometimes plausibly made in behalf of white people living in the "black belt" of the South. The colored population of the town, as of all that section of the State, is but a trifling percentage of the whole number of people. It is impossible that the whites should live in the dread of the blacks which undoubtedly exists in regions where the blacks outnumber them ten or twelve times. The administration of justice is, of course, absolutely controlled by the whites, and there cannot be the slightest difficulty from race causes about the proper punishment by the courts of any colored offender. If the people had waited until the real criminal of Sunday week had been caught and his guilt had been shown, there could have been no question about his conviction. The only reason alleged for the action of the mob in its wholesale operations was that "the citizens of Pierce City say that, as negroes have committed several crimes in the last ten years, none shall live there in the future; the same feeling already existing at Monett, four miles east of Pierce City, and the end of the 'Frisco passenger division."

The Pierce City occurrences show that there is developing a spirit of cruelty, a craze for vengeance, which is most alarming. Every day brings some fresh report which illustrates the same tendency. In Grayson County, Texas, a white woman was murdered on Saturday week. A negro was suspected of the crime—whether justly or not, does not appear; he was captured by a mob of 300 whites, and was burned on the following Tuesday night. The dispatch which tells the story contains a passage that shows how the passion for torture, which we used to consider characteristic of the savage, is now exhibited by the superior race without any sense of shame:

> "The negro was taken to a tree, and swung in the air. Wood and fodder were piled beneath his body and a hot fire was made. *Then it was suggested that the man ought not to die too quickly, and he was let down to the ground, while a party went to Dexter, about two miles distant, to procure coal oil.* This was thrown on the flames and the work completed."

On Sunday last the scene shifted to Winchester, Tenn., where a negro murderer was burnt with coal oil in the presence of no fewer than 6,000 persons. There were some in this mob who did have the courage to protest, among them the local District Attorney, but the crowd would not listen to his appeals or to those of other men of standing in the community. For this example of moral courage in opposing the will of the mob we must at least be thankful. But what is to become of a community of whites which puts blacks to death on mere suspicion, and drives whole families from their homes because many crimes have been committed by persons belonging to their race during the past ten years? What have we left of civilization when hundreds of men, having in their power an alleged criminal, will not even put him to death promptly, but deliberately prolong the most ingenious tortures? We commend to all Southerners the magnificent utterance of a Mississippi clergyman, the Rev. Quincy Ewing, to be found in Sunday's *Sun*.

> "While we are waiting," he concludes, "for a Legislature to be elected decent enough to pass some law in restraint of lynching, there is one very practical thing that the respectable people of this county, and of every other county in the State, can do to keep this blot upon our civilization from getting any bigger or blacker than it is. Law and order leagues should be formed in every county of men willing, if need be, to give up their lives in defence of the fair name of their State, sworn to stand together and see to it, as far as lies within their power, that in their several counties there shall be no hangings of their fellow-men, black, or white, or yellow, or brown, who have not been duly indicted, duly tried before judge and jury, with counsel to defend them, duly convicted, and sentenced to death."

"ATTACKING" THE SUPREME COURT.

Congressman Littlefield's trenchant review of the insular cases, read before the American Bar Association at Denver on Thursday, was denounced by one excitable lawyer present as "an attack upon the Supreme Court of the United States." The incident is reported to have made a "sensation," though Mr. Littlefield was warmly applauded, and confessedly carried a large majority of the Association with him. All that he did was to apply a logical scalpel to the confused and conflicting opinions of the Court; to point out its hesitancies and limping argument; and to conclude from his whole examination that "the incongruity of the results and the variety of inconsistent views expressed by the different members of the Court are without a parallel in our judicial history."

Is that to attack the Supreme Court? Did Congressman Littlefield really come short of that regard for the decisions of our highest judicial tribunal which is incumbent upon him as a lawyer and a citizen? We do not think it can be maintained for an instant. There is just one thing which we owe the Supreme Court as such—that is, immediate and cheerful acceptance of its judgments. They declare the law, for the time being, and we must obey the law. But this is a very different thing from asserting that the Court is a

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sacrosanct and infallible body, about which no good American will speak except with bated breath. We are not bound, either in law or in morals, to have more respect for the personnel of the Supreme Court than it is entitled to by its real weight of character and strength of mind; and about its reasoning we are at perfect liberty to reason. To deny this is to fall into a confusion of thought. The whole duty of an American citizen in the premises was laid down by the learned "Mr. Dooley" in *his* comments on the insular cases. He put into the mouth of Justice Brown the words, "Mind now, what I say goes." That is all there is in it. The judgment of the Supreme Court "goes" in law and government; but to pretend that it is beyond scrutiny, above debate, and as fixed and irreviewable as a law of the Medes and Persians which altereth not, is to affirm a doctrine of political slavery and of legal imbecility.

Why should we be more tender of the Court than the Court is of itself? The judges are under no illusion about each other. When the new Law Courts were opened in London, the judges drew up an address to the Queen, in which they had a phrase about being "conscious of our own weakness." Witty Lord Bowen proposed to amend, so as to make it read, "conscious as we are of each other's weaknesses." This kind of consciousness was, at any rate, what the judges at Washington had. Justice White bluntly told Justice Brown that his law was bad and his reasoning unintelligible. Chief-Justice Fuller tried his caustic pen upon Justice Brown as well as upon Attorney-General Griggs. As for Justice Harland, he came out in a solemn and almost tearful protest against the position of the majority. Was this contempt of Court? If so, it was contempt of Court by the Court. If the decisions of the Supreme Court are sacredly to be removed from all criticisms, let Messieurs the Judges begin.

It is late in the day to tell Americans that they must not let their minds play freely upon the politico-legal decisions of the Supreme Court. How can the Court be made to reverse itself, as it so often has done, except by discussion and reargument? It reversed itself in the legal-tender cases, and so it did in the income-tax cases. Will any man assert that the judges yielded, in those instances, to aught but what they thought the force of reason? But how are you to find out the force of reason except by freely reasoning? If it was lawful and proper to discuss the income-tax cases, and bring them to a rehearing and reversal, so is it to do likewise with the insular cases. In this there is no attack upon the Supreme Court; it is only common sense and American practice that are attacked by those who deny our right to speak of the Supreme Court in anything but whispered humbleness.

Congressman Littlefield is not a man afraid to stand alone, but he has plenty of good company both in his views and in his fearlessness in uttering them. Judge Simeon E. Baldwin of the Supreme Court of Connecticut, who is also lecturer on law in Yale University, has, in the last number of the *Yale Review*, an article on the insular cases, which is, according to this new-fangled doctrine, a flagrant "attack" upon the Supreme Court. He calls its disposal of the cases before it "lame and halting," and agrees with Mr. Littlefield in holding that, while there was a "judgment" of the Court, there was no "opinion," since "no one concurred in the opinion" which Justice Brown gave when announcing the judgment of the Court. Judge Baldwin flatly declares that, anyhow, the judgment "could not be rendered without either overruling or explaining away one of the leading cases decided by the Supreme Court in the time of Chief Justice Marshall." And this Judge of the Supreme Court of Connecticut, referring to the supposed "fundamental rights" of American citizenship, says that now they "are such, and such only, as the few men who chance to occupy the bench of the court of last resort may see fit to recognize. There is no appeal from their decision, and that decision rests on no written law. It seems probable that the liberties of the millions of new inhabitants now brought under the power of the United States will not be left to a protection so indefinite and insecure."

No one can hold a higher view than we do of the place of the Supreme Court in the American political system; nor can any one be prompter than we in submitting, and counselling unhesitating submission, to its interpretations of the law of the land. But no American is required to abdicate his reason before this or any other agency of government. Freely to think and freely to utter our thoughts not only is of the essence of liberty, but is the only way by which the Supreme Court itself can be made, in the long run, the bulwark of liberty. A prime requisite in a judge, according to Bacon's notion, is to be "advised"; and there is no better way of making an American judge advised than by permitting, nay, by welcoming, the freest and fullest discussion, by competent and impartial men, of any decision that is given from any bench.

MORALS, AT HOME AND ABROAD.

An interesting discussion as to the public morals of Frenchmen and Americans has recently been started, which has a timely relation to one aspect of the Pan-American Exposition at Buffalo. Jules Cambon, the French Ambassador to the United States, made a trip home, not long ago, and he was so much impressed by what he saw in the Paris streets, during the summer season, that he felt constrained to make an earnest protest against what seemed to him bad tendencies. He complained of the marked increase in the absinthe habit, and of the growing quantity of indecent pictures and cartoons to be seen in the public thoroughfares. Such a deliverance from a Frenchman of M. Cambon's standing could not fail to command attention. Parisians could laugh off any "strait-laced Puritan" from England or America, who should profess to be shocked by the sights in their streets, but the Ambassador of France to the United States is a man of the world, who could not bring such an indictment against his countrymen unless there were evils, and very real ones. Another prominent Frenchman promptly confirmed the justice of M. Cambon's censure. Senator Bérenger, who is at the head of the Society for the Prevention of License in the Streets, admitted that the police have of late put hardly any restrictions upon the exposure, in the central parts of Paris, of engravings and cards which offend decency.

What gives this matter international importance is the statement by Senator Bérenger that the evil in question is always at its worst during the summer months, and that its unusual prevalence at this season is because it "springs up especially to meet the average foreigner's conception of the gay capital." This French legislator says that thousands of foreigners go to Paris every year for a short vacation, "naïvely intent on having a good time, and declaring their intention so loudly that the city takes on a particular hue for their benefit." This view has been emphatically sustained by the pastor of a French Protestant church in Paris, who asserts that Anglo-Saxon visitors are the foreigners most to blame in this matter, and Americans the worst offenders of all. He says that the keepers of kiosks where quantities of "lurid photographs" are sold tell him that Americans are their best customers, purchasing handfuls of vicious papers and cards, which they distribute widely in their own country.

Striking testimony to the truth of all this has just been furnished by a member of the United States Congress. Representative Gillett of the Springfield (Mass.) district, a man of high standing and proved independence, has been travelling for some weeks, with Speaker Henderson of Iowa, in England and on the Continent. In a recent letter to the Springfield *Republican*, written some time before the Cambon-Bérenger discussion, Mr. Gillett virtually confessed the truth of what the French Senator and the pastor of the French Protestant church say about the attitude of Americans in Paris. He remarked that the shops, the hotels, and, above all, the class of amusements which we call "Frenchy," and which Americans flock

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to Paris to see, seemed to him "artificial and made to order to meet the taste of American visitors." He frankly allowed that "it's no credit to us what they think our taste is," and bluntly declared that he had been "thoroughly disgusted to see not only American men, but ladies, too, trying to be amused by sights which they would think both stupid and low at home." He added that it seemed to him as though "quite a proportion of the Parisians were engaged in exhibiting as their natural life and recreations a pretence of high spirits and risky abandon which was all affected, a constant bore to the participants, and only interesting and endurable to strangers as long as they are deceived into believing it is the custom of the country."

There is thus virtual agreement on the part of the French legislator, the American Congressman, and the French clergyman that foreign visitors, and particularly American tourists, are giving Paris a worse reputation than it deserves—in fact, making the city by their presence worse in the summer months than it is during the rest of the year. The clergyman quoted clears the resident American colony of blame, pronouncing it exemplary, but he thinks it "impossible to deny that visiting Yankees do Paris far more harm than Paris does them." Senator Bérenger holds the outsiders to equal responsibility. "If Paris is to grow better in this respect," he says, "surely the foreign visitors must coöperate."

It is difficult to answer such an indictment. The most effective way of meeting any evil is to bring a healthy public sentiment to bear upon those responsible for it. But in this case the offenders are a host of people, representing all parts of the country, not one of whom can be held individually to account by the press. There is one thing, however, which American newspapers can do, and that is to insist that any great fair in this country shall be free from all ground for criticism in such matters. If we organize expositions which we consider worthy of patronage by foreigners, and then allow in them practices which make a visiting Frenchman think that Americans have low tastes, we have no right to complain if the Parisians conclude that our people want to gratify such tastes when they go abroad. The Midway has become a recognized feature of the modern exposition, and it has its proper province. People get tired of inspecting exhibits, and they want recreation. It is quite right that a portion of the grounds should be set apart for amusing shows of various sorts. There is only one essential condition—that everything must be decent. It is an outrage for the nation or for a city to lend its support to any great enterprise, like the World's Fair at Chicago in 1893 or the Pan-American Exposition at Buffalo this year, and then permit the presentation of spectacles which offend good taste and even public decency.

The Chicago Exposition sinned in this respect, and the managers of the Buffalo Fair have imitated the bad example. Creditable as is the scheme of this great show, and magnificent as the electrical display every evening, there are some features of the Midway which should never have been permitted—bull-fights, for example, even if they be "fakes"; Oriental dances, which are advertised as offensive; slot picture-machines which show by their placards that they should be suppressed. It has been the one blot upon an exposition which otherwise reflected the greatest credit upon those who conceived it, that a few concessionaires on the Midway should have been allowed to offend decent people until criticism forced the authorities last week to stop what they should never have permitted. If we cannot regulate American travellers in Paris, we can at least keep our own great expositions clean throughout for the inspection of foreigners. The promoters of the fairs which are to be held in the early future at Charleston and St. Louis should take this lesson to heart at the start.

THE POLICE "SYSTEM."

Every fair-minded man must suspend judgment in the case of the three policemen arrested on Tuesday week. The evidence against them, so far as it has been made public, certainly comes short of being legally conclusive, however overwhelming it may be morally. We presume that the District Attorney has in reserve corroborative testimony that will be produced on the trial—if the Tammany lawyers are not able indefinitely to stave off the trial of these men, as well as that of Capt. Diamond. But no court proceedings are necessary, no further examinations of witnesses, in order to make perfectly clear the "system" under which the police are made a Tammany instrument of blackmail and tribute-gathering. The whole thing was uncovered to the light of day by the testimony which Capt. Flood reluctantly gave as to the nature of the activities of Wardman Glennon.

Who is this man? He is known to the force as one of Devery's "pets," one of his "right-hand men." His court record is no secret. He was indicted six or seven years ago, but disappeared before trial, and his bail-bond was forfeited. Thus it was a man, as the Assistant District Attorney put it to Capt. Flood, "previously accused of felony by a court of competent jurisdiction," who was given special privileges on the police force of this city! And what were the duties of this extraordinary "plain-clothes man" of the Tenderloin precinct? Apparently only those of a chartered and roving representative of Devery's, to do whatever he liked. No orders were ever given him by his nominal chief. He never made any written reports. It was evidently his function to go about seeking whom he might devour, and, in the intervals of hob-nobbing with Devery, live a life of elegant leisure.

Probably Capt. Flood is not to be held directly accountable for such a scandal in his command. The thing seems to have been taken out of his hands. He found Glennon in the precinct when he went there, and "made no change in his way of working." The inference is obvious that Glennon was there in the service and at the orders of a higher power. Capt. Flood chose his other wardmen, gave them orders regularly, and received written reports from them. Glennon was the exception. He was free to go or come, and no questions asked. How he employed his time the sworn testimony of Whitney indicates only too plainly. He was apparently kept in the precinct as the gamblers' ally, the paid protector of vice, and the general representative of Tammany, to stand in, for a money consideration, with the criminal and vicious classes.

This, then, is the Tammany police system seen in actual operation. What goes on in Capt. Flood's precinct doubtless goes on in all others where there are pickings fat enough to make it worth while. The powers "higher up" have their chosen and trusty agents all over the city, for the purpose of using the police, not to repress and punish crime, but to levy the price of peace upon it, and to extort bribes and hush-money from the degraded beings who prey upon society. Thus we have Tammany inverting the whole civic order. Those who should protect the city are its scourge, and the violators of the law have only to strike hands with its sworn upholders in order to secure immunity.

In Mazzini's time there was a class in the south of Italy known as the "watched-over" (*attendibili*). They were not ascertained to be positively criminal, but they were violently suspect. That is the state to which Tammany collusion and corruption have now reduced the police force of this great city. Employed to watch over us, we have to watch over them. Even the honest men on the force—and we still believe, with Mr. Riis, that they outnumber the scoundrels—have to suffer from the universal ill-repute into which our police administration has fallen. The Tammany smirch is upon good and bad alike; it touches nothing to which it does not impart something of its own foulness. Corruption descends from "higher up" to the ordinary patrolman. No one can doubt for a moment that an honest and efficient Commissioner, something other than the elderly and timorous figure-head we now have, with the aid of a

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Deputy who would spend his time in doing something besides railing at reformers and defying decent opinion, could make of the police force a very different body, even without extensive changes in its personnel.

Tammany, however, has no desire for an effective and incorruptible police. That is the last thing it wants. "Thou hatest to be reformed," said the Psalmist (Prayer-book version), as if with his eye on the police authorities of this city, who, after all that has been revealed, brazenly declare at headquarters that nothing really will be done; that none of their men can be convicted; that if the jury does find any of the accused officers guilty, clever lawyers and complaisant judges will keep them out of prison. So they settle back in their chairs and ask the old impudent question, "Well, what are you going to do about it?" The answer is very simple. We are going to keep right on exposing Tammany complicity with crime. We are going to send the guilty men to jail if we can, but, in any case, we are going to hold them and their more guilty superiors up to the indignant gaze of the citizens of New York. And then we are going to call upon the self-respect, the honesty, the self-interest, the decency, the sense of pride, and the sense of shame of this great metropolis, to vote out of office the disreputable crew that is so huge a danger and so burning a disgrace. If we do not succeed in doing this in November, we shall have to do it at the next opportunity, unless we wish to see New York become as Sodom and Gomorrah. But we mean to do it in November.

OUR BALANCE OF TRADE.

The American balance of trade is becoming more and more the object of attention among the financiers and publicists of the Old World. Professor Suess of Vienna has turned his thoughts upon this subject, and his views are deemed of sufficient importance to be cabled to the Associated Press. Professor Suess made a serious error, a few years since, in predicting, upon geological grounds, a decline in the world's production of gold, and his opinion was welcomed, five or six years ago, as a great help to the silver party in both Europe and America. Almost immediately after this opinion was expressed, the gold production of three continents began to increase in the remarkable manner that we all know of. Notwithstanding this miscalculation in geology, Professor Suess holds his high standing as an economist and publicist, and his views on the American trade balance will attract attention on both sides of the water. He says that our balance has reached an unparalleled figure, and that it is a serious question whether the present political units of Central Europe are strong enough to make head against it, taking into account the difference in physical conditions. By balance of trade is meant the surplus of exports over imports of goods, which leaves a balance to be settled by the importation of gold or of American securities held abroad, or of foreign securities taken as investments by our own people.

Views similar to those of Professor Suess, but expressed at greater length, are those of Professor Baron von Waltershausen of the University of Strassburg, in the *Manufacturer* of Philadelphia, published August 15. This is the most careful and lucid exposition of the American trade balance and its probable consequences that we have seen from any European source. The United States, he says, now holds the leading place as an exporting country. As compared with the German Empire, she has gained 80 per cent. in exports in five years, while Germany has gained only 50 per cent. This gain, he predicts, will continue to increase; and he holds, contrary to the opinion of most writers, that there will be no decline in our exports of cereals and cotton, but that these will increase also. As regards manufactures, the superiority of the United States, so far as it is due to cheapness of raw materials, is incontestable, and will make itself felt more and more as the Americans learn to economize the materials. At the present time there is too much waste of raw materials, but, on the other hand, there is less waste of labor than in Europe. The inventive faculty, which seeks to replace man power by machine power, is ceaselessly, preternaturally active in the United States. Experiments are going on all the time, and although some adventurers lose their money in this way, and are crushed in the crowd, nobody is intimidated. There is a steady and marvellous advance all the time.

Trusts and combinations, the Professor thinks, have added to the power of the nation to compete in foreign markets. They do this by selling for lower prices abroad than at home. How can this kind of competition be met by Europe? Professor Waltershausen suggests that Germany, Austria, France, and Russia put a differential duty on articles of American production in proportion to the lower price at which they are sold for export compared with the prices at home. This would be in effect the same as our differential duty against bounty-fed sugar. The American bounty in the case of steel products, for example, is paid in the shape of a protective tariff, but it is a bounty just the same. This is a rather "'cute" discovery on the part of the learned Professor, but we fancy that we have not heard the last of it. As for the Trust generally, the Professor calls it "a sphinx which propounds severe enigmas to politicians and economists, and which, peradventure, may hurl the much-praised democracy into the abyss." Undoubtedly, all governments have their future abysses. That of Germany at present seems to be Socialism. Ours may be the Trust, or the vague thing called the "money power."

Professor Waltershausen recognizes the fact that protection cannot protect an exporting country. "If the European industrial countries," he says, "could retain undisturbed possession of the outside markets, they could make up for the loss of the United States market by increasing their sales to the world markets; but in all quarters of the globe the sales of American manufactures make strong progress." This tendency, being uncontrollable, must have the result of changing the forms of industry. Europe must make more and more of those articles of luxury, such as art works, fine wines, delicacies, and high-grade dress goods and ornaments, which a country growing rapidly in wealth will be willing to receive in exchange for the goods they export. But eventually the Americans will make these finer articles for themselves also, as they are already doing to some extent. Professor Waltershausen's horoscope for the future of German industry is gloomy. Germany, he thinks, will begin to run in debt for American goods, and then she will begin to decline. The results of such indebtedness "will show themselves in (1) less ability to stand taxation; (2) growth of unproductive indebtedness; (3) possibly the necessity of resorting to a paper currency; (4) the emigration of manufacturers and skilled operatives; (5) the transplanting of our factories to foreign countries; (6) want of employment for labor; (7) stagnation of social reform; (8) finally, weakness of the national military strength." Yet he has no better remedy to suggest than that all European countries should beware of treaties of reciprocity with the United States. A European Zollverein against us he considers impracticable; but European countries may help themselves to some extent, he thinks, by giving the cold shoulder to American trade and the warm one to each other.

CRISPI.

ROMOLA, August 13, 1901.

The last, not the least, of the makers of Italy has left us; and if we cannot but rejoice that the prolonged agony, the lingering days of torture, are ended, none the less does an aching void remain in the place occupied till yesterday by the strong, steadfast, vivacious figure of Don Ciccio, our faithful friend throughout nearly half a century. Death does not cast for us a sentimental glamour around the man or the statesman; we feel no desire to palliate his faults or to deny his errors now that he is dead, any more than we did when his stanch, enthusiastic, thoroughly honest champion, W. J. Stillman, who preceded him on his last journey by so few months, challenged our right to judge this

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"greatest of all Italians in modern times." Yet, even in the days when Italy brought forth giants—Mazzini, Garibaldi, Cattaneo, Cavour—Francesco Crispi appeared a notable figure; undistinguished on battle-fields, where the Medicis, Bixios, Sacchis, Sirtoris, Nicoteras, and Pisacanes carried all before them, but holding an eminent place in the councils of the conspirators; ever ready to go and to do, to be the light-bearer and the path-preparer, without the slightest appearance of self-assertion, of vanity or of ambition. Only when, one by one, his chiefs had passed away, and, after Garibaldi's death, the eighties and early nineties swept away all his compeers, did he appear, to himself and his worshippers, a colossus among the pigmies of later degenerate days.

Silent the old King's "Commando io"; silent, too, the voice of Garibaldi, never raised to order, because his eye enforced obedience; dead, too, Bertani, "his Majesty," as Crispi himself dubbed him, who kept his "subjects" well in hand; dead, too, Alberto Mario, who, in the columns of the *Lega*, "admonished" pretenders, laughed down the aspirants to dictatorship. Dead also Nicola Fabrizi, the Puritan saint, the next to Mazzini among the Apostles of Unity, a sort of second father to Crispi, who rarely chafed under his reproof, and generally accepted his advice, knowing how Nicola loved him, and remembering that, foremost among Continental Italians, he had been the earliest and most enthusiastic lover of and believer in Sicily and the Sicilians. Then, between his descent from power (1891) and return to power (1894), died Nicotera, the "Young Italy" conspirator at the age of fourteen, wounded at Rome in 1849, left for dead on the bloody field of Sapri; the saviour of all his surviving accomplices; immured in a dungeon well in Favignana till 1860; soldier, officer, and general in 1866-7; again conspirator with Mazzini in 1869-70; the first member of the party of action called to the helm by Victor Emanuel in 1876. This, Mazzini's *leoncino*, kept his past friend, present rival, in check, gave a Roland for his Oliver to the very last—gave him, also, frank and friendly council as his last New Year's greeting in 1894. He, too, died in July of that year; and Crispi remained alone, and friendless save for one whose warnings he heeded not, surrounded by satellites and sycophants, and genuinely admired and applauded by poets and grateful patriots who had "not known the Josephs."

Had Crispi died at the close of his second ministry, 1886-91, he would have passed to posterity as an ideal Italian conspirator militant; unitarian stanch and true; one of the Thousand, vice-dictator of the Southern campaign; reforming statesman, who, in his five bright years of power, moulded into laws the aspirations, redeemed the pledges, and fulfilled the promises of the party of action before it came to power. But inherent tendencies and conducive circumstances had rendered his constitution peculiarly susceptible to the then incipient, now universal, malady of what is euphemistically called imperialism—in Italian, *megalomania*. It invaded his system, took possession of his brain; but fate, kinder to the Latin than to the Anglo-Celtic races in the Old World and the New, restricted this malady to the man and his immediate circle; the chief scapegoat, Oreste Baratieri, heroically silent, passed away only one week since—died and gave no sign. But the people of Italy—unlike their English brethren, who, untaxed, uncompelled to military service, possessing the vote and the power to coerce their one-time masters, hailed the "imperial" filibusters and have kept, and still keep, them in power—the people of Italy, taxed to starvation point, with every other son a conscript, still suffering grievously from yet unsuppressed oppressors, protested as one man against the squandering of billions and the wasting of thousands of strong young lives for the transformation of the first son of the king-elect into an emperor of the dark regions, with Crispi as his *alter ego*. And the protest, in its unmistakable fierceness—its ferocious intensity—prevailed. The dream of empire faded, and the dreamer fell—never again to rise, maker or marrer of his country's fate.

Crispi's biographer is, we trust, yet unborn. The dying and incoming generation have not, and cannot acquire, all the materials necessary for the task; royal, private, and well-guarded state archives still preserve jealously many a secret indispensable to history, while loves and hates permeate the atmosphere too densely for the bare shadow of impartiality to prevail. Writing in this secluded nest among the pine woods skirting the valleys of the Elsa and the Pesa, with no telegraph and with a post (when it arrives) brought over the hills by diligence, we have not now, just six-and-thirty hours since he breathed his last, a single paper save the one announcing the bare fact of Crispi's decease. But during the last three weeks he has been "with us always"; nay, so painful grew the suspense that a fortnight since we took carriage up to Montespertoli hoping to get at the truth from Sonnino, Crispi's most faithful henchman, and there lord of the soil. He was absent, but we telegraphed and received answer from Donna Lina that left no hope of recovery; and, being occupied on some reminiscences which may never see the light, certain letters and documents set aside for the task took us back to the old days when attempts and disasters united us in a common hope.

Though Crispi's Italian career commenced in 1858-9, precisely when we first made his acquaintance in London, whither he came from Paris—an undesirable residence for Italians after Orsini's attempt—he had a fair continuous record as Sicilian representative and conspirator throughout fifteen previous years. His foes among the pigmy crew who accuse him of deserting the republican party may do well to remember that he was among the first and most enthusiastic supporters of the Prince of Genoa, Victor Emanuel's second son, as candidate for the Sicilian crown in 1848, and among Sicilian Deputies he was almost the only one to proclaim the necessity of Italian unity. An unpublished letter of the poet-patriot Dall' Ongaro in 1850 gives insight into the aims and hopes of the dispersed exiles after the fall of Rome and Venice, the restorations in Sicily and Tuscany, the return of the Austrians to Lombardy in 1849. It is addressed to Francesco Crispi-Genova (like many Sicilians, Crispi added his mother's to his father's name), in Turin:

"Fratello, here is a letter from Ricciardi, from De' Boni, a few lines from Mazzini and from Carlo Cattaneo, which sum up their political views; so you can now spread all your sails. The fact that all these men agree on the essential point, must convince you and all who are of good faith that there is but one path that can lead Italy to salvation. Ricciardi, who for so many years has been the apostle of national unity, writes to the Sicilians and to all the other Italians to detach from the sacred tricolor all signs of dissension [*i. e.*, all municipal emblems, and of course the white cross of Savoy]; Cattaneo repeats Tasso's cry, 'Italy and Rome!' Of Mazzini and De Boni I add nothing; our programme is known to all and we have written it in blood. With liberty we shall gain independence; for the war of princes we shall substitute that of the people fortified by experience and by past disasters. After Piedmont's two armistices, after the heroic deeds of Rome and Venice, to trust again in kings, not to seek in republican faith the true saviour of Italy, would be either madness or treachery. Let us unite, then, in this noble apostolate, and prepare ourselves for events which may surprise us from one day to another, and summon us to fight the supreme battle.

"During the conflict, a strong power, a dictator must decree the concordant forces of all the insurgent provinces. Once the sacred soil of Italy freed from the foreigner, the victorious people will send their representatives to the capital, and there will be decided the form of government which free Italy will choose for herself. The minority must bow its head to the sovereign national will. This is our programme; it imposes neither a king nor a republic, but accepts the fiat of all men of good faith. Who refuses it, denies universal suffrage and the sovereignty of the people. Health and fraternity.—Your brother, Dall' Ongaro."

We do not find Crispi's answer, but, from several of his letters sequestrated by the police and still extant in the archives of Palermo, we see that he kept up correspondence with the patriots, encouraging them to persevere, but to abstain from all revolutionary attempts,

"because while, before 1848, the despots had no idea of the latent resolve of the oppressed to throw off the yoke, they are now on the lookout, are prepared and all-powerful; any failure would be ruinous. Arm yourselves with patience; prepare and send me a list of the numbers and strongholds of the enemy, also of the numbers, capacity, and intentions of our associates. When the peoples of Europe reawaken, Sicily must appear in the vanguard."

During 1850, '51, '52, Crispi coöperated with Mazzini in preparing for future action. Expelled from Turin after the failure of the 6th of February in Milan, he took refuge in Malta, edited papers, and conspired till he was expelled from the island, and, after a daring transit through Sicily, spent four years in London and Paris; in 1858, edited, with Alberto Mario, the Mazzinian paper *Pensiero ed Azione*. In 1859 he signed the declaration of the party of action refusing to participate in the Franco-Sardinian war, taking a pledge to work and fight for United Italy with, without, or against the King of Piedmont, and then and there, at great risk and fearful odds, went through Sicily alone in disguise, transporting arms, teaching the conspirators to manufacture bombs, then escaped by the skin of his teeth, promising to return and head the insurrection fixed for the 4th of October. He went to central Italy, which, with Tuscany, had proclaimed Victor Emanuel, and found Nicola Fabrizi and other magnates full of hopes for the southern provinces. Here is a letter of his to Mazzini, given to me by the latter when he returned to Switzerland. In cipher for the most part, it is dated Turin, December 29:

"Dearest Brother Mine: I have thine of

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the 29th of November. I wrote a long letter to Nicola [Fabrizi] on the 22d inst. Our household affairs prosper. Rattazzi maintains his promise, and will soon give us a thousand muskets or carbines! For what concerns the organization of Garibaldi's men [Garibaldi was then president of the society "La Nazione Armata" suppressed by Cavour in the twinkling of an eye on his return to power], all necessary measures are taken, and the concert of the individuals designated insured. Fanti, it seems, is hostile, but, with Garibaldi present in Turin, I hope we shall be able to arrange everything. The worst of it is that many here wish to await the issue of the congress; to which I am opposed as injurious to the interests of the country. Palermo demands the promised arms.

"Thy Ciccio."

Both Crispi and Rosalino Pilo address fervent epistles to the Sicilians, stinging them with reproaches for their silence and inactivity, which for Italy "signified their contentment with their lot, their subjection to the Bourbon yoke." Rosalino offers to go at once, promises that Garibaldi and Sirtori will follow, and sends them the blessing "of him who lives only for Italy and awaits their decision." But Rattazzi fell, and Cavour, who towards Mazzini and his followers manifested constant, undeviating hatred, would none of him, objected strongly to any interference with the kingdom of Sicily, and, had the King permitted, would have arrested Garibaldi in person as soon as he had scent of the Sicilian expedition. While it is untrue that it was Crispi who decided Garibaldi to head that daring attempt—Bertani, Bixio, and, above all, the return of the pilot who had steered Rosalino's frail bark into Messina and come back to report the success of the revolution, being the chief actors and factors thereof—it is certain that, once landed at Marsala, Crispi, after Garibaldi, was the man of the situation.

At Marsala he proclaimed Victor Emanuel King of Italy and Garibaldi Dictator; then journeyed from commune to commune, inducing the syndics to follow suit. And at Palermo we found Don Ciccio, the radiant, cordial friend of yore. There was nothing pretentious or overbearing about him in those days; he had refused the lucrative and exalted position offered him by Garibaldi, intent only on armament, on the organization of the provinces, on keeping down the separatists and Federalists with firm hand. If he opposed Cavour, who insisted on the immediate annexation of the island, and compelled Garibaldi to expel Cavour's agents, it was to keep the island as a basis for Garibaldi's passage across the straits; and in this he succeeded, and then and there won the proud, loving hearts of the Sicilians, who adored him in life, even when his hand pressed on them most cruelly, and who are now welcoming him to his last home in their hearts and in their "city of initiatives." In Naples, where the Cavourians had forced on the instantaneous annexation by plébiscite, Crispi, who would have had the question decided as in Tuscany and the central provinces, by local assemblies elected by universal suffrage, won, by his calm pertinacity, the esteem of all, of Carlo Cattaneo especially. During the debates held by Mazzini in Nicotera's house in Naples as to the future conduct of the party of action, Crispi did not advocate the entrance of its members into Parliament. "Remember," he said, "if we take the oath, we are bound by it; if I do enter, I shall never resign." Mario, Saffi, Nicotera, were the stanchest opponents, but all save Mario yielded, with Crispi, to Mazzini's appeal to go into the House and force the Government to liberate Venice and take possession of Rome.

Crispi was elected unanimously in various colleges of Sicily. He accepted that of Castelvetrano, but the vice-dictator of the two Sicilies was so absolutely poor that his electors subscribed for his maintenance in turn, till his renown as advocate enabled him to maintain himself with decorum, but never in luxury. True to his pledge, when Garibaldi, Cairoli, Bertani, all the members of the Left resigned at the close of 1863, owing to the atrocities committed by Cavour's lieutenants in Sicily and Naples, Crispi remained in the breach; and one by one, Saffi alone excepted, the deserters returned to their posts. Crispi's speeches in the old Parliament are all memorable. He did not take part in the attempts of 1862, but, after Aspromonte, was the exposer of the vulpine double-face policy of the Ministry, the scathing denouncer of their servility to the French Emperor. Throughout three years no cloud had shadowed his friendship with Mazzini. It was Crispi who discovered the author of the forged letters published in the Moderate papers as Mazzini's; Crispi who proved that Greco, the pretended would-be murderer of Napoleon, with Mazzini and James Stansfeld for accomplices, was a spy in the pay of the Piedmontese Government. Yet it was in that same year (1864) that the close, fast bonds of friendship were severed never again to be reunited. And so unjustly!

Crispi was opposed to the September convention, because to him the transfer of the capital to Florence signified the renunciation of Rome, capital of one Italy. "You oppose because you are a 'republican,'" said Mordini, a seceder from the Left to the Centre. "No," exclaimed Crispi; "the Monarchy unites, a republic would divide Italy." Mazzini wrote words that had better have been left unsaid; Crispi replied with true but very bitter ones. Another outburst from Mazzini; then came Crispi's poisoned arrow taunting Mazzini "with serving princes while remaining a republican"—a quite unfair distortion of Mazzini's advice to Charles Albert, "to create Italy one and become King thereof"; or to Victor Emanuel, "Unify Italy, then become Dictator, President, or King for ever." Never again did they clasp hands or write or meet. It was the only instance in which Mazzini remained inexorable. He wrote a prophecy of Crispi's future which was all too faithfully fulfilled. We were living in Florence, and constantly seeing Don Ciccio, who had admirably and successfully defended Mario, brought to trial for his letter refusing to represent the college of Modena in Sicily because "I should loathe to take the oath to the King who shed the blood of Garibaldi on the sacred road to Rome." Never have I seen him or any other man so profoundly, so grievously distressed—anxious for a reassuring hope that the breach might yet be healed. But not even after Mentana, when Crispi and Mazzini were at one on the utter hopelessness of the attempt, nor even in 1870, when, for the first and only time, Crispi threatened to resign with all the Left unless the order to march on Rome should be given to the troops, could personal friends or political allies prevail. Yet Crispi remained from first to last a loyal, true Mazzinian, faithful to the fundamental doctrine, "Unity before all"; faithful, also, as so few of his followers were, to Mazzini's religious faith in one omniscient God, the *man* Christ Jesus, and in immortality.

When the Left came to power, in 1876, and Crispi was chosen Speaker of the Chamber, his impartiality, ability, and serenity were admired by friends and foes. During those years we met almost daily, as, at his request, I was making an inventory of his invaluable documents, which, with Bertani's, were to form the nucleus of revolutionary archives. "You may copy and use any of them," he wrote; "of course, avoiding anything that may injure the dead or hurt the feelings of the living." Brief and brilliant was his first Ministry, during which Victor Emanuel died. The Pope died; the conclave was held in such free and orderly style as to convince Europe that the subjection of the Church by the State was a barefaced fiction. Then the speech of Humbert the First was a masterpiece, and it was an evil day for Italy when the false accusation of bigamy compelled Crispi to retire. What hopes were reawakened when, after the death of Depretis, in 1886, Crispi was again summoned to the helm. All the reforms demanded by the Liberals and that had been promised in their name were effected—sanitary reform, reform of the charitable institutions, provincial and communal reform, the abolition of the infamous Contagious-Diseases Act—when, by a sudden and, we believe, unpremeditated coalition of factions that could not be called parties, he was hurled from power, and for the next three years Italy was in a state of anarchy and Sicily in actual revolt.

It was a cruel fate that summoned Crispi to the rescue, nor have we space or heart to follow his career—with not a friend to aid, and cowardly foes to hinder, between 1894 and 1896. Our correspondence ceased after one long letter on the state of Sicily, which we had just visited, remained unanswered; nor was that correspondence renewed until two months since, when it reopened anent the famous documents he possessed relating to the revolutionary years of 1848-9. "They are at the service of whosoever will undertake to continue Cattaneo's 'Archivio Storico Triennale,'" he answered. And we had half decided to go South once more when news of his increasing weakness and ill health came. And now all is over. We shall never feel the strong hand-clasp again, nor review old times, both bad and good. Italy seems to us a cemetery; we feel ourselves watching the procession wending to the bay that bears the "last of the Old Guard" to the land of his birth and of his glorious and triumphant work for Sicily and for Italy. We do not think the evil that he did will survive his death. We do believe that the good effected by him and his peerless peers will survive them all.

J. W. M.

Correspondence.

SIR PETER PETT.

TO THE EDITOR OF THE NATION:

SIR: In Andrew Marvell's "Last Instruc-

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tions to a Painter" there occurs the following passage, satirizing the attempts of all parties to throw the blame for the Dutch victories of 1667—the burning of English ships in the Thames, etc., etc.—upon the devoted and yet comparatively innocent head of the Commissioner for the Navy, Sir Peter Pett:

"After this loss, to relish discontent,
Some one must be accused by Parliament.
All our miscarriages on Pett must fall.
His name alone seems fit to answer all.
Whose counsel first did this mad war beget?
Who all commands sold through the navy? Pett.
Who would not follow when the Dutch were beat?
Who treated out the time at Bergen? Pett.
Who the Dutch fleet with storms disabled met?
And, rifling prizes, them neglected? Pett.
Who with false news prevented the Gazette?
The fleet divided? Writ for Rupert? Pett.
Who all our seamen cheated of their debt,
And all our prizes who did swallow? Pett.
Who did advise no navy out to set?
And who the forts left unprepared? Pett.
Who to supply with powder did forget
Languard, Sheerness, Gravesend, and Upnor? Pett.
Who all our ships exposed in Chatham net?
Who should it be but the fanatic Pett?
Pett, the sea-architect in making ships,
Was the first cause of all these naval slips;
Had he not built, none of these faults had been;
If no creation, there had been no sin;
But his great crime, *one boat more he sent*,
That lost our fleet and did our flight prevent."

Most of the allusions here are plain enough and the trend and the justice of the satire are unmistakable. But I should be glad to know whether in lines 741-2, the last two of the quotation, there is an allusion to any definite incident, and if so, what that incident was. I suppose the lines to be purely ironical; Pepys's details would tally with this notion. As if one boat more or less could have made any difference in the midst of the universal folly and frivolity!

Under date of June 18, 1667, Henry Savile writes to Sir George Savile: "Commissioner Pett was sent for from Chatham, and sent last night to the Tower. He is most undoubtedly to be sacrificed; all that are greater lay the fault upon him in hopes that he is to bear all the blame." Pett was, I believe, actually impeached and deprived of his office.—Yours truly,

LEWIS E. GATES.

CAMBRIDGE, MASS., August 17, 1901.

Notes.

J. B. Lippincott Co. have in press the thirteenth volume of Dr. Furness's "Variorum Edition" of Shakspere, viz., 'Twelfth Night'; a 'History of the Jesuits in England,' by E. L. Taunton; 'The Diamond Necklace,' a translation from Funck-Brentano, by H. Sutherland Edwards; 'Washington, the Federal City,' in two volumes, by Rufus Rockwell Wilson; and 'Millionaires and Kings of Enterprise,' by James Burnley.

'Life on the Stage,' by Clara Morris, is announced for September by McClure, Phillips & Co.

Funk & Wagnalls Co. will soon have ready 'The Real Latin Quarter,' by F. Berkley Smith, son of the writer-artist, F. Hopkinson Smith.

Charles Scribner's Sons will publish during the autumn on this side of the water Sir Walter Armstrong's 'Life of Turner,' notable not only for its text, but also for some ninety reproductions of the artist's finest pictures, mostly in photogravure. The same firm will bring out a new volume of verse by Miss Martha Gilbert Dickinson, 'The Cathedral, and Other Poems.'

James Pott & Co. will be the American publishers of 'Brother Musicians,' an account of the late Edward and Walter Bache, by Constance Bache.

A posthumous biographical work, 'Disciples of Aesculapius,' by Sir Benjamin Ward Richardson, containing also a sketch of the author's life by his daughter, Mrs. George Martin, with portrait and illustrations, is promised next month by E. P. Dutton & Co.

A. C. McClurg & Co.'s fall announcements include 'Lady Lee, and Other Animal Stories,' by Hermon Lee Ensign, with original designs in photogravure; 'Tennessee Sketches,' by Louise Preston Looney; 'Lincoln's First Love,' by Carrie Douglas Wright; 'Justice to the Woman,' by Mrs. Bernie Babcock; 'A History of American Verse,' by James L. Onderdonk; 'Word and Phrase: True and False Use in English,' by Joseph Fitzgerald; 'Ad Astra: Being Selections from Dante,' with decorative and illustrative designs by Margaret and Helen M. Armstrong; 'Rugs, Oriental and Occidental, Antique and Modern,' by Rosa Belle Holt; 'Criminal Sociology,' by Francis A. Kellor; 'Zanzibar Tales,' by George W. Bateman; 'Swedish Fairy Stories,' by Anna Wahlenberg; and 'At the Sign of the Ginger Jar,' poems by R. C. Rose.

'The Story of Missouri' is in preparation by the well-known Representative in Congress of the Ninth District, Champ Clark, and Walter Williams, editor of the Columbia *Missouri Herald*. The volume will be illustrated.

Mrs. Olive Thorne Miller, pursuing her favorite theme, gives us 'The Second Book of Birds' (Houghton, Mifflin & Co.). With a laudable desire to promote a greater appreciation of and familiarity with the bird life surrounding us, she selects conspicuous examples from the various bird families of the North American continent. Her descriptions of the appearance and habits of her subjects are clear, entertaining, and free from technical phraseology, while, throughout, her own strong affection for the species is made manifest by the many anecdotes aptly introduced, and by her willingness to take up the cudgels in defence of such commonly reputed nuisances as the crow, jay, etc. Eight colored illustrations and a number in black and white are of a high order of excellence, and should not be passed over without a word of praise.

As first fruits of the welcome appointment of Mr. F. Ll. Griffith as reader in Egyptology at Oxford, we have his inaugural lecture on the study of Egyptology (Oxford: Clarendon Press, 1901). It is a lucid statement of the condition and bearings of that study at present, looking at it as a field for serious and prolonged work. Mr. Griffith has already won his spurs as one of the most careful and accurate, perhaps the most careful and accurate, of the English Egyptologists of the new school, and the views which he expresses in this little pamphlet are refreshing in their sanity and modesty. When a scholar of his calibre says that the 'Book of the Dead' is still in the main unintelligible to us, a flood of light is thrown upon some recent publications.

'Erinnerungen an Friedrich Nietzsche' is a recent brochure of 111 pages, by Dr. Paul Deussen, professor in the University of Kiel (Leipzig: Brockhaus). A portion of it, as our readers are aware, appeared October 15 in the *Wiener Rundschau* under the title "Die Wahrheit über Friedrich Nietzsche," but gave an inadequate conception of the nature and scope of the completed work. Deussen and Nietzsche were fellow-students at Schulpforta and at Bonn, and were soon brought into intimate relations of friendship by the enthusiasm which they both felt for Greek poetry, and especially for the odes of Anacreon. In these 'Reminiscences' the reader can trace the stages of Nietzsche's intellectual development, and is thereby enabled to form a correct appreciation of his character and of the abnormal influences which led to his melancholy end. The volume contains a portrait of Nietzsche and twenty-six letters (two in facsimile) written by him to Deussen from 1864 to 1887. In the concluding chapter (or "appendix," as the author calls it) we have a clear and concise discussion of the fundamental principles of Nietzsche's philosophy.

In this connection we may call attention to two critical and more or less pathopsychological studies of Nietzsche, which may serve as supplements to Deussen's personal recollections: 'Friedrich Nietzsche: Für gebildete Leser geschildert,' by Dr. Julius Reiner (Leipzig: Seemann), and 'Nietzsche: Eine psychiatrisch-philosophische Untersuchung,' by Wilhelm Schacht (Bern: Schwind & Francke). The first of these treatises discusses Nietzsche as a poet and philosopher, his solution of the problem of morality, his conception of the ideal of humanity as embodied in the *Uebermensch*, in whom Dr. Reiner discovers many features strongly resembling those of Lombroso's typical criminals, and his ideas of religion and woman. "Mein Heute widerlegt mein Gestern" (My today refutes my yesterday) is the expression not of commendable pleasure in progressive development, but of morbid pride in the crassest inconsistencies, resulting in the presentation of the passing whimseys of an over-excited brain for profound revelations of truth. A still more systematic study of these peculiar conditions is offered to the public by Dr. Schacht. It is impossible here to discuss the details of his investigations, the nature of which is clearly indicated by the title of his work.

In the forty-ninth annual report of the Boston Public Library we note that 683 books were read by the Fiction Committee, and that while 28 unfavorably reported on were accepted by the Trustees, 76 favorably reported on were rejected. "This year, for the first time, children's books have been read by the Committee." "The most popular publication of the Library for some time" is the 'Finding List of Genealogies, and Local and Town Histories Containing Family Records.' Though intended for the Library itself, there has been a demand for it from all parts of the country. Mr. Worthington Ford regrets "that in each State a certain number of copies of documents should not be set aside for the great public libraries," or given to the State Library for such distribution. At least a monthly list of State documentary issues might be sent to libraries.

The Imperial Botanic Garden of St. Petersburg has begun the publication of a Bulletin edited by A. Fischer de Waldheim. It will be devoted to short articles, and will appear as often as is warranted by the accumulation of material. The initial number contains articles on the 'Exoasci of the Caucasus,' and on the 'Mycological Flora of Russia,' by A. Jaczewski, and on 'Migratory

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Lichens,' by A. Elenkin. The papers are in Russian, but each one is followed by a brief résumé in French or in German.

In announcing the *Ideal*, a fine-art quarterly publication, Mr. George Newnes of London aims only at the wealthier class of art-lovers. The price of each of the four parts will be ten guineas, the year's subscription for all the parts, thirty-eight. The return will be a large folio volume (20x15 inches), printed on fine handmade paper, containing in each quarterly part at least eight full-page etchings, photogravures, mezzotints, or other superior form of reproduction. Several color prints will be included in each number, both in the full-page and in the text illustrations. The selection of pictures will be made by Mr. A. G. Temple, Director of the Guildhall Art Gallery, London. The specimen contents page sent by the publisher shows that the choice will cover a wide range of ancient and modern art, while the examples will be almost exclusively drawn from little-known masterpieces in private collections. Thus, we are promised six Velasquezes and as many Fortunys, five Tademas, and four Turners. Evidently the prevailing taste is to be considered in the selection, and at this, since there is something for all tastes, no austere subscriber should cavil.

For the student of Biblical antiquities, peculiar interest attaches to the statement of Dr. Bliss, contained in a letter written to the Palestine Exploration Fund and published in part in the last issue of the Quarterly Statement, that "the majority of the objects found in our excavations are now arranged in a small museum." A large room in the Government School, just inside Herod's gate at Jerusalem, has been set aside for this purpose. Last autumn Dr. Bliss numbered and catalogued the objects selected for exhibition. In one of the cases there are 101 examples of pre-Israelite pottery, and in another 184 specimens of Seleucidan ware; besides which there are pottery figurines, gems, tablets, scarabs, and various objects of bronze, iron, bone, stone, and glass, as also a collection of coins. Small as this museum is, it is unique in that "it contains the only full collection from which the history of Palestinian pottery may be studied from pre-Israelite to Roman times." The existence of this small museum will, doubtless, add to the effectiveness of the work of the American School at Jerusalem, which enters on its second year this autumn, with Professor Mitchell of Boston as director. It is announced, also, that the University of Chicago will send a special field class to Palestine, under the direction of Prof. Shailer Matthews.

Another interesting mosaic, described by Mr. Dickson, British Consul at Jerusalem, as "a work of art of high order," was found towards the end of last March in the grounds of a Jewish colony, northward of the city, near the Damascus gate. The proprietor of the ground, in building a cistern for his house, found this mosaic scarcely three feet under the surface. The design is heathen. Orpheus is represented, life-size, playing upon his harp. Beneath him are Pan and a centaur. This portion of the mosaic is surrounded by a frame of ornamentally entwined branches, enclosing various other figures. Beneath this are two women, around whom is an inscription in Greek letters—Theodosia and Georgia. This is the second mosaic which has been found in the last few years in this locality, besides those discovered on the other side of the Jordan, the most famous of which was the map of Palestine from Madeba.

The last number of the *Zeitschrift des Deutschen Palaestina-Vereins*, the organ of the German Society for Palestinian exploration, contains a translation of a hitherto unpublished manuscript, an account of the pilgrimage to Jerusalem of Duke Henry the Pious of Saxony, written by one of his companions, Steffan Baumgartner of Nuremberg, and now in the German National Museum at that place. Duke Henry set out on his journey, as we learn from the Saxon archives, on the 31st of March, 1498, the proper day for the commencement of the enterprise having been astrologically determined. He left Venice for Jaffa on the 23d of June in the same year, reaching Jerusalem on the 18th of August. There, in the night of the 22d-23d, he knighted thirty-seven pilgrims in the Church of the Holy Sepulchre. He reached Venice on his return journey on the 19th of October. The document contains little that is new about the conditions of the Holy Land, but is an interesting record of a princely pilgrimage of that day, and the conditions under which it was conducted. In the same number Dr. Littmann, who accompanied the American Crosby-Hyde-Macy-Stokes expedition to Syria, publishes a curious official list of the Bedawin tribes of the East Jordan country, prepared by a Turkish official for purposes of conscription and taxation some thirty-odd years ago. According to this singular document, the nearest approach to a census of that region which has yet been made, the Bedawin in the Belka and east and south of it, number 724,700 men capable of bearing arms, distributed among a large number of tribes, of which the greater part pay no tribute, others a tribute of sheep, while a few only are subject to conscription.

The current number of the *Mitteilungen der Vorderasiatischen Gesellschaft* is devoted to the publication, in transcription only, of a new "Minæan" inscription, discovered by Dr. Glaser at Berakis (Jatil), and translated and commentated by Dr. Otto Weber. It is an *ex-voto*, containing about 150 words in eighteen lines. In a note Dr. Weber says that there are, in Glaser's possession, valuable inscriptions from Kataban, an Arabian kingdom which stood at some period—when, no one knows, unless it be Glaser—in close relation to the South Arabian "Minæan" kingdom, the two being often mentioned together at the beginning of those inscriptions. Weber's note is a wail of lamentation: "How long will it be that Glaser's one hundred Katabanian inscriptions, not even *ex-votos*, but long, well-preserved texts from all periods of the Katabanian kingdom, sleep in Glaser's boxes and note-books? How much light they might spread over all questions as to which we must still grope in the dark!" The present publication is worthy of notice only as an addition to the scanty material available for the study of the early history and civilization of Arabia, which possess just now special interest for the student of Semitic antiquity.

The new International Association of Academies of Sciences, established about a year ago at the suggestion of the Berlin Royal Society, has initiated ways and means for the international exchange and interchange of manuscripts for study and research. The *Frankfurter-Zeitung* reports that this has now been arranged as far as the University and other great libraries in various countries are concerned. Requests for manuscripts are made through the local society, which assumes the guarantee for their return in good condition. The only exceptions are especially valuable documents, or those which, on account of their weight or condition, could not be sent away without damage. The various governments have been requested to assist the International Association in carrying out this scheme, which is a great improvement on former methods, when it was possible to secure a manuscript from a foreign library, if at all, only through the tedious correspondence of foreign offices.

Hans Ludvig Forssell, the Swedish statesman and writer, died at San Bernardino, Switzerland, August 2, 1901. He was born at Gefle, Sweden, January 14, 1843. After taking the doctor's degree in 1866, he was appointed docent in history at the University of Upsala, but a few years later moved to Stockholm and entered public life. He was one of the leaders in the movement that led to the adoption of a common system of coinage for Scandinavia; and he also introduced many administrative reforms at home. In 1875 he became a State Counsellor and later Minister of Finance. Forssell made a number of valuable contributions to historical literature, the most important of which are contained in two volumes of 'Studies and Criticisms.' During the last twenty years of his life he was a member of the Swedish Academy, to which he was elected to succeed the historian Fryxell.

The note in No. 1885 of the *Nation*, upon solicitation by publishers, leads another correspondent to say that in 1897 a well-known New York firm asked "the privilege of submitting a confidential proposition with a view of having your [his] testimonial and endorsement" of a newly completed literary undertaking. When he declined to promise in advance commendation of books not examined, a second letter was received which renewed the suggestion, and said that when an attached request was signed and returned, "we will take pleasure in sending you full particulars respecting the special discounts and liberal terms we propose offering you." An agent also called with an appeal to personal vanity by offering to publish the likenesses of those, or of some of those, who would recommend the books, and actually exhibited the names of a number of well-known persons who, as he said, had accepted the proposition. Our correspondent flatly characterized the whole business to the firm itself as an attempt at bribery, resolving itself into a question of bargaining, and, of course, refused to consider the subject, repeating that he was not for sale.

—When the editors of the Weimar edition of Goethe's works first made public their estimate that forty octavo volumes would be required to print all the letters and diaries of the poet (not including the letters to Goethe), together with the necessary critical notes making up about one-fifth of the pages, the announcement was received with some surprise, even by

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those familiar with his remarkable epistolary achievements. The latest volume published—the twenty-third in the series—indicates, however, that the original estimate was not excessive. These twenty-three volumes contain 6,609 letters, covering the period from May, 1764, to August, 1813. The first three volumes cover seven, four, and three years respectively. But with advancing years the poet became more and more addicted to writing, so that the volumes following rarely dispose of more than two years each. The five years up to August, 1813, yield about 200 letters each, and as the following eighteen years and a half must comprise at least the same average number, Dr. Ludwig Geiger is justified in concluding that at least 4,000 more letters await publication. The total number will be about 10,000. Many of these have never before been printed. The twenty-third volume contained among its 333 numbers 175 not previously published, while in the latest volume the respective numbers are 285 and 126. These 285 letters are addressed to no fewer than 77 different persons. That this vast amount of epistolary material includes a great deal of rubbish is a fact which even the enthusiasts who edit the Weimar edition feel half inclined to apologize for. While in his earlier letters Goethe was often impelled to reveal his feelings and to tell about the things which occupied and interested him, the later ones are less apt to be spontaneous effusions than answers to other letters, usually dry, matter-of-fact, and without literary flavor. Geiger thinks that the absence of personal revelations in the later letters is due largely to the fact that the poet dictated them, and therefore had reason to fear that an indiscreet secretary might furnish cause for unwelcome gossip.

—If there be such a species of erudition as "Catholic science," its character and contents can nowhere be better learned than in the Proceedings of the International Congress of Catholic Savants, known officially as "Congrès Scientifique International des Catholiques," of which the fifth convention was held some months ago in Munich, the "Akten" being published in a solid volume of more than half a thousand pages by Herder of that city. Former conventions of this body were held in Paris (twice), in Brussels, and in Swiss Freiburg, but the proceedings of none equalled in value those of the Munich convention, chiefly on account of the preponderance of the Germans, whose Catholic savants have been more in touch with the scientific problems of the times, and have at least attempted to hold their own in competition with the Protestant representatives of research. Of the 260 addresses and papers published in full or in extract in the Munich deliberations, 183 are in the German language, while 41 are in French, 13 in English, 10 in Italian, 9 in Spanish, and 4 in Latin; the Congress having declared equal rights to the "six leading languages." In a number of the addresses the spirit of progress and considerable independence are displayed, reminding the reader of the position taken two years ago by Professor Schell of Würzburg, but condemned by the Church authorities, namely, that true modern scientific research is consistent with the teachings of the Catholic Church. In this way Professor Grisar of Innsbruck, who has recently begun the publication of a work on a grand scale to undermine *in majorem Papæ gloriam* the famous eight-volume classical account of Mediæval Rome by Gregorovius, nevertheless, in his paper on the Principles of Historical Research, says some sharp things against the legend and miracle-believing methods prevailing among his coreligionists. Some of the papers on Biblical subjects, such as those of the Jesuit von Hummelauer on Deuteronomy, and Professor Hoberg of Freiburg i. B., on Negative and Positive Criticism, while combating Wellhausen on specific literary points, in principle do not seem to differ materially from his methods. In fact, the independent spirit that prevailed in the Munich meeting was in rather strange contrast to the declaration of submission to the Church adopted by the convention. A great variety of subjects was discussed in the eight sections of the congress, viz., History of Religion; Philosophy; Social Science and Jurisprudence; History; History of Civilization and Arts; Orientalia; Philology; Natural Sciences, including Mathematics and Geography.

—'Biblische und Babylonische Urgeschichte,' by Prof. Heinrich Zimmern of Leipzig, the last number of "Der Alte Orient," published by the Vorderasiatische Gesellschaft, is an admirable popular discussion, based to a considerable extent on Gunkel's well-known work, 'Schöpfung und Chaos in Urzeit und Endzeit,' of the relation of the Hebrew myths of Creation, Paradise, the Forefathers, and the Flood to the Babylonian. Taking the Creation myth, Zimmern argues—from various poetical passages in Job, Psalms, and Isaiah, alluding to a conflict between Yahaweh and Rahab, the leviathan or the dragon—that there existed among the Hebrews a folk-myth, identical in its main features with the Babylonian myth of Creation, in which Bel, having slain the dragon, Tiamat, makes out of her body earth and heaven, and, out of dust mingled with divine blood, men. The folk-myth which appears in these poetical passages was the foundation of the cosmogony formulated in our first chapter of Genesis and composed during the time of the Babylonian captivity. The myths of Paradise, the Forefathers, and the Flood ran a similar course. The similarity of these Hebrew myths to the Babylonian was not due, he argues, to identity of origin, but to borrowing, as is proved by the peculiar Babylonian coloring of the Hebrew myths. But this borrowing was not done by the Hebrews, but by their predecessors, the Canaanites, in that period of Babylonian intellectual domination of which we have evidence in the Tel el-Amarna tablets. As those tablets show, old Babylonian mythological texts were used as school-books by the scribes, and finally Babylonian myths were adapted or adopted by the Canaanites, to be taken over in turn by the Hebrews on their conquest of the country. It is noticeable, however, that it is the late "Priest Code," composed in or after the Babylonian captivity, which, in the story of Creation, the Flood, the Forefathers, etc., uses the old Babylonian myths thus freely, and at the same time transforms them into prosaic narratives of a semi-scientific character, imbued with monotheistic doctrine of the highest spirituality. But we have also, in the book of Genesis, besides this later priestly treatment of these old myths, an earlier handling of the same themes in the documents commonly known to critics as J and E. Here there is more of local Palestinian material and coloring, more poetry and folk-feeling, and on the other hand less spirituality and less monotheism. Precisely why the later priestly treatment should have held more closely to the Babylonian original, Zimmern does not make clear.

—The study of the Nile, with a view to the regulating and augmenting the water supply of Egypt, which has been the principal scientific work of the English since the occupation, is now directed to the investigation of the still unknown factors which combine to produce the annual rise of the river. The observing stations which have been for several years established on opposite shores of the Victoria Nyanza, to register the daily rainfall and level of the lake, are to be supplemented by similar stations on the Blue and White Niles and on the Albert Nyanza, the most important of the sources of the main river. In the expectation that a still greater increase of water will be needed than can be supplied by the reservoirs now being built, an accurate survey of the cataract region south of Wady Halfa has been ordered to determine upon the site of a second reservoir. At the same time investigations are to be made to see whether this increase could not be better secured by regulating the outlets of the Equatorial and Abyssinian lakes, or by opening up the Bahr-el-Gebel, the great western branch of the river. In order to do this, two enormous blocks of sudd, one three miles, the other twenty-five miles, in length, must be removed. During the past year fourteen of these blocks, some a mile long and from 15 to 20 feet thick, have been hauled out by means of chains and wire hawsers attached to the gunboats. It has been found that the sudd is not, as has generally been supposed, a tangle of weed floating on the water and descending a few feet below the surface, but "a mass of decayed vegetation, papyrus roots, and earth, much resembling peat in its consistency, and compressed into such solidity by the force of the current that men could walk over it everywhere, and even elephants could, in places, cross it without danger." When all these blocks shall have been removed, not only will the water supply of Egypt be increased, but the vast swamps of the eastern Sudan will be drained and become cultivable land.

—A great African enterprise, the Uganda Railway, is nearly completed. By the end of October it is expected that the rails will reach the terminus on the Victoria Nyanza, 583 miles from the ocean. The difficulties of construction have been exceptionally great. The first half is through an unhealthy wilderness, without resources and sparsely populated. Supplies of every kind had to be brought from England and India for the army of 20,000 workmen, and even water had to be carried through dry tracts from twenty to sixty miles in extent. The remainder of the road runs through a mountainous region, the highest altitude reached being 8,300 feet. Among minor difficulties were the tsetse fly, which prevented the use of transport animals, and in some parts "the laborers were constantly being frightened off the work by man-eating lions." It is estimated that the total cost will be about twenty-six million dollars, and that in from five to ten years the road will be doing a good paying business, and "twen-

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ty years hence will not be able to meet the demands upon it." The main end sought by the railway has been to establish rapid communication with Uganda and the country about the headwaters of the Nile in order to develop their great natural resources by providing a market for their products. A vast tract has also been opened up, with excellent soil, and sufficient rainfall to produce all kinds of crops, at an elevation above the sea-level fit for European habitation, but practically uninhabited. Considering the facts that Indians built the road, and that the present passenger traffic upon the completed parts, besides the officials and troops, consists principally of Indian merchants and coolies, it seems probable that this region will eventually be colonized by them, making it an African Punjab.

—'The Mineral Resources of New South Wales,' by Edward F. Pittman, an octavo volume of nearly 500 pages, has been published by the Geological Survey of the colony under the direction of the Minister for Mines. It describes the mode of occurrence of the principal types of ore deposits, with lists of the known localities of the different economic minerals. The first part is devoted to metals and metalliferous minerals, the second to non-metalliferous substances. There are also descriptions of several mineral springs and of the artesian water supply. The chapter on gold contains an interesting historical account of the discovery of that metal in Australia. That its being found there was known to the Portuguese and Spaniards more than 350 years ago, is conjecturable from the fact that on the "Dauphin Chart," a map of Australia believed to have been reproduced from earlier Portuguese charts about 1530, the northwestern coast of the island is named "Costa d'Ouro." The first definite record of the discovery, however, is a note made by James McBrien, a surveyor, in his field-book on February 15, 1823. A facsimile of the page containing this record is among the illustrations of this volume. It was not until 1851, when E. H. Hargraves called the attention of the Government to the existence of gold in the districts of Bathurst and Wellington, that the actual working of the gold-fields was begun. It is believed that few countries contain such a diversity of mineral wealth in proportion to area as New South Wales. The total value of all metals and minerals yielded prior to December 31, 1899, was £134,064,712, while the value of the mineral production for 1899 was £6,157,557.

TAYLOR'S CLASSICAL HERITAGE.

The Classical Heritage of the Middle Ages. By Henry Osborn Taylor. The Columbia University Press (Macmillan). 1901. Pp. xv, 400.

Mr. Taylor's little book is a contribution to a kind of history that is almost if not quite new. It deals with the views of life, the sentiments and tastes of the cultivated classes in the past. Of such matters our "histories" have little or nothing to say. Some hints of the scope and character of the intellectual life of educated mankind may be found in the histories of philosophy, literature, and religion; but works of this class have special aims, and are not comprehensive enough to satisfy the legitimate curiosity of their readers as to the range of interests and the general outlook of the cultivated contemporaries of Solomon, Marcus Aurelius, Erigena, or Petrarch. This curiosity has, no doubt, been partially gratified by writers like Lecky, Draper, Ozanam, Andrew D. White, although each of these confined himself ostensibly to some one phase of intellectual development. We need, therefore, a new type of history which shall display broadly and generously the attitude of mind of those, like Cicero, Gregory the Great, or Erasmus, whose sentiments we may safely assume were acceptable to large numbers of their contemporaries.

It is to this field of investigation that Mr. Taylor has devoted himself for a number of years. The volume in hand is not, however, nominally a continuation of the author's 'Ancient Ideals,' although it forms a natural sequel to the earlier volumes, the sterling merits of which have been generally recognized both in this country and in England. Mr. Taylor defines his present theme broadly; his purpose is to follow "the changes undergone by classic thought, letters, and art on their way to form a part of the intellectual development of the Middle Ages, and to show how pagan tastes and ideals gave place to the ideals of Christianity and to Christian sentiments." The discussion centres in the period extending from the fourth to the seventh century, although at times it naturally reaches farther back and occasionally forward to the thirteenth century. The west of Europe, the history of which "has a personal interest for us, making a part of our own past," is the province of the book, although something is said of the Hellenic East, to which the author appears to have devoted a good deal of attention.

The great law of historic continuity has now for some time been piously venerated by historians; it is nevertheless often set at naught in their writings. Indeed, the implacable working of the law is somewhat humorously illustrated by the tenacity with which we still cling to the cataclysmic and *par secousses* conception of the past. It happens that Mr. Taylor has pitched upon a period in which the real continuity is even more ignored than usual. There appears to be little inclination among the readers of the Greek and Roman authors to attend to anything later than Tacitus and Lucian, so the pagan literature of the four centuries preceding the Barbarian conquest is practically unknown. This leaves a great gap at precisely the point where the historical explanation of the mediæval spirit is to be sought. The numerous works upon the Church and its literature have, until recently at least, done little to supply the deficiency; only lately have Hatch, Harnack, and certain French scholars endeavored to do full justice to the influence of pagan thought upon Christianity, and have in this way furnished certain links in the chain of development.

Nothing will perhaps strike the readers of Mr. Taylor's book more forcibly than his description of the natural and gradual transition from the world of Cicero to that of Gregory the Great, of the way in which the older possessors of antique culture in Italy and the provinces were transformed, and how through decade and century there went on "a ceaseless blending of the new, old, and the transitional." All the influential and cultivated Christians had pagan educations, and the pagans had, long before the complete victory of Christianity, reached, in Stoicism and Neo-Platonism, conceptions of life and man's ideals which trench upon those of the Middle Ages. So, in spite of the fundamental differences between Christian and pagan thought, they were less like two hostile armies arrayed against one another in mortal conflict than like two streams which, becoming more nearly parallel as the centuries went on, gradually merged into one another. Boethius stands at the confluence of the streams, and we seek in vain to decide whether he was a pagan or a Christian. The well-known decadence of the Græco-Roman world, especially during the two centuries immediately preceding the Conquest of the Empire by the Germans, exercised a most important influence upon the spirit of the Middle Ages, for it was the decadent forms of philosophy, rhetoric, poetry, and art that the Middle Ages inherited. Antique culture was passed on in such compendia as the allegorical manual of Martianus Capella and the treatises of Boethius, which were doubtless far better suited to the taste and need of succeeding centuries than the earlier and better works. Besides these pagan contributions,

"a great mass of pagan culture and philosophy passed over into the Middle Ages modified or transformed in the works of Christians of the transition centuries. In these Christian writings pagan and Christian thoughts sometimes are crudely mingled, as in the poems of Synesius. Again, the pagan and Christian elements are more closely united; instead of a mechanical mixture, as it were, there is a chemical compound, the ingredients of which are altered by their union. The writings of Pseudo-Dionysius are an example: although their inspiration was Christian, their constructive principles were drawn from Neo-Platonism."

In establishing conclusively the continuity of the culture of the lower Empire and that of the early Middle Ages, and in this way lessening the importance both of Christianity in its pristine form and of the coming of the Barbarians as explanations of the mediæval spirit, Mr. Taylor does not allow the world-wide contrast between the classical and mediæval to become blurred. The spirit and principles of Christianity, he writes,

"differed so essentially from those of the classical antique that some of its elements of strength corresponded with what were defects according to the classical standards. Self-control, measure, limit, proportion, clarity, and definiteness were principles of the antique; the Christian spirit broke through them all. Its profound spirituality, often turning to mysticism, had not the clarity of classic limitation. It did not recognize limit. Its reach was infinite, and therefore its expressions were often affected with indefiniteness. Classic self-control meant measure, nothing in excess. Christian self-control soon came to mean the exclusion of a part of life; it knew no measure; of what it condemned it could not have too little, of what it approved it could not have enough. The higher paganism sought to weigh and proportion the elements of mortal life according to their intrinsic values and their relations to the economy of human happiness. Christianity scarcely regarded these mortal balancings. It had its own universal principle of apportionment—the love of God which comprehended love for all men and for self in conformity with God's love of his creatures."

Mr. Taylor first discusses those pagan elements in the later Roman culture which passed over to the Middle Ages without needing Christianizing. The 'Story of Troy' and the 'Deeds of Alexander' show the way in which the classical taste was sinking to the mediæval level, and the compendium of Martianus and the codifications and abridgments of the Roman law illustrate the form in which science and juris-

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prudence were to pass on. In his discussion of the transmission of the law, Mr. Taylor might have emphasized the clear lines with which the dominant institution of the Middle Ages, the Church, is delineated in the Romanclaw, for there is no more conclusive proof of his general thesis than the last book of the Theodosian code, which might almost have been drafted by a jurist attached to the curia of Innocent III. Among those pagan elements which were Christianized and adapted to their own purposes by Christian writers were allegory, symbolism, and the mystery. The failure to distinguish between real mysteries, which exist by reason of the limitation of human knowledge, and artificial mysteries is plainly shown in the intellectual, religious, artistic, and literary history of the whole mediæval period. Mr. Taylor believes that this confusion must be regarded as wilful. "It was not the germinal mental chaos which exists in savages and barbarians, who have not developed the faculty of perceiving clear distinctions; it was rather a confusion to which human beings abandoned *themselves after periods of clear thinking* among their ancestors, Roman, Greek, and Hebrew." But the mystification was rather purposeful than wilful, and gratified a deep-seated craving to assimilate this independent and recalcitrant universe to human uses and ideals. And the writer recognizes that "allegorical interpretation represents that conservative religious progress which avoids a breach with the past and clings to the statements of ancient seers."

The chapter upon Monasticism—the ideal Christian life—and the character it illustrated and engendered, is preceded by an admirable discussion of the changes in the ideals of knowledge, beauty, and love. Here, as elsewhere, the author remains a sincerely impartial historian. He simply aims to understand; he neither condemns nor approves, and yet avoids a cold, unsympathetic attitude. He has sought his knowledge of the monastic spirit at the sources, in the utterances of Jerome, Benedict, Gregory the Great, and those who did most to assure its growth in the West; he shows how irresistibly the ascetic life appealed to those of the most diverse instincts and experience, the mystic, the scholar, the lover of nature, the disappointed, and the merely indolent.

About a third of Mr. Taylor's volume is given to Christian prose and poetry, both Greek and Latin, and the transition to mediæval poetry. He traces the slow substitution of accent and rhyme for quantity, and endeavors to correlate this change with the general tendencies and needs of the period. Christian emotion found the classic metres too confining for its purposes. Not only was the old verse, based upon quantity, no longer in accord with the spoken speech, it was too restrained and artificial, too measured, to express the vague and mystic longings and frantic apprehensions of mediæval religion. "Such unmeasured feelings were not to be held within the controlled harmonies of the hexameter nor within the Sapphic, Alcaic, or Pindaric strophes." "The new quiver, the new shudder, the utter terror, and the utter love," which appear in the mediæval rhymed accentual poetry, and the inappropriateness of classical metre to express such emotions, are all shown in lines like these:

"Desidero te millies,
Mi Jesu; quando venies?
Me laetum quando facies,
Ut vultu tuo saties?"

"Quo dolore
Quo moerore
Deprimuntur miseri,
Qui abyssis
Pro commissis
Submergentur inferi."

While allusions to pagan tradition and mythology never cease in mediæval poetry, the antique spirit gives way completely.

"Speaking more particularly, the antique sense of form and proportion, the antique observance of the mean and avoidance of extravagance and excess, the antique dislike for the unlimited and monstrous, the antique feeling for literary unity, the abstention from irrelevancy, the frank love for all that is beautiful or charming, for the beauty of the body and for everything connected with the joy of mortal life, the antique reticence as to hopes or fears of what was beyond the grave, the antique self-control and self-reliance—these qualities cease in mediæval Latin poetry."

In the closing chapters upon architecture and painting the author holds that, in them as in the poetry of the time, the antique spirit is superseded by the genius of the Middle Ages, although the classical survives in mere references and allusions.

The volume closes with an elaborate bibliographical appendix, arranged to correspond with the chapters of the text, and an index. To sum up, Mr. Taylor's work gives evidence of a rare form of scholarship. He has the general preparation of a scholar, the necessary acquaintance with the five most essential foreign languages and with the literatures which each represents. He has the adequate special preparation which he derived in this case from such very solid works as those of Ebert, Norden, Harnack, Zöckler, Krumbacher, Choisy, but above all from the sources themselves, which he has read with a patience little common in our country, where the *ipse dixit* of the German *érudit* still too often satisfies our scholarly ambitions. Lastly, he exhibits a broad human insight which keeps him within speaking distance of the beings whose spirit and predilections he seeks to surprise. Instead, however, of giving the public three stout tomes, as he was well prepared to do, he condenses the results of his studies into a handy little volume which many will read who know nothing of even Dill and Boissier.

SOME PHYSICAL BOOKS.

Contributions to Photographic Optics. By Otto Lummer. Translated and Augmented by Silvanus P. Thompson. Macmillan. 1900. 8vo, pp. 135.

Experimental Physics. By Eugene Lommel. Translated by G. W. Myers. J. B. Lippincott Co. 1900. 8vo, pp. 664.

An Introduction to Modern Scientific Chemistry. By Dr. Lassar-Cohn. Translated by M. M. Pattison Muir. D. Van Nostrand Co. 1901. 12mo, pp. 348.

Practical Electro-Chemistry. By Bertram Blount. Macmillan Co. 1901. 8vo, pp. 374.

Dr. Silvanus P. Thompson is known as an excellent physical investigator, and the author of several particularly admirable expository works. In translating Professor Lummer's articles on Photographic Optics he has used great freedom in improving upon the German author, quite rewriting many passages, and adding two chapters, together with an appendix and an interesting preface. In this preface, Dr. Thompson laments the badness of British text-books of optics, which he attributes to the fact that optical books will not sell in England unless they are cram-books for university examinations set by non-optical examiners. English text-books "serve admirably to get up the subject for the tripos; but they are far too academic and too remote from the actual modern applications. In fact, the science of the best optical instrument-makers is far ahead of the science of the text-books." It is certainly very unfortunate that the possibility of publishing a scientific treatise in England, and far more in America, should depend on whether or not it will be a means of making money for the publisher; but it would be hardly better if it depended on its serving to make money for an optician. Even in Germany, publication is not so facile as might be supposed. Dr. Moritz Cantor's great 'History of Mathematics' hung fire for years before Teubner would proceed with the second volume; and other works which have notably advanced human thought have cost their authors the savings of their lifetime. Meantime, the master-key to the theory of lenses was given by a British mathematician, Rowan Hamilton, as long ago as 1833; and it has remained substantially unused, while German scientists have pursued the fearfully tortuous and labyrinthine analysis which was more directly suggested by the exigencies of the instrument-makers.

A photographer is not thoroughly accomplished in his profession until he knows at least as much about lenses as is taught in this volume, and there is no other in any language in which the outline of the theory is made equally clear. It will prove a tough nut to crack for most readers; but there is no help for that until the mathematicians have furnished new developments. The two authors seem to be of opinion that photographic lenses have now reached their highest pitch of perfection—at least, until new kinds of glass are produced. But this may be doubted; for hitherto nothing has been aimed at except to bring all the waves of light from any one point of the object to focus on a given point of the plate, without inquiring whether they arrive at that point in the same phase of motion, so as to reinforce one another fourfold, or in opposite phases, so as to extinguish one another. A photographic lens may easily be too perfect, in an optical sense, to produce an artistic effect for any eyes except those which see exceptionally well. We desire that a picture should present nature as it looks to us when we are in a sympathetic mood. If the lens is much more perfect than the human eye, the view reminds us of how things look when our nerves are strung for stern and disagreeable duties—only more so. But from this it must not be argued that the photographer can afford to neglect the seven kinds of aberration which Lummer and Thompson expound after Seidel. On the contrary, the proper conclusion is, that, to the study of this book, the photographer should add that of physiological optics, in order to know what particular kind of defects to value in his lens, and in what different degrees.

Lommel's 'Experimental Physics' is written in a lucid and agreeable style. The author shows a decided faculty for making the subject clearly intelligible with surprisingly little mathematics. The book is not too

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large for use in a high school. The English edition has a really tasteful appearance, in striking contrast to most of our school-books, however handsome they may be; and this ought to recommend it to teachers and school boards. For when a boy has thoroughly studied a book of natural philosophy, he ought to keep that volume within reach for the rest of his days. It is, therefore, particularly important to inquire what kind of a book this is. We will accordingly examine a single section, occupying about a page—a section neither among the best nor among the worst in the book, but chosen as embodying several qualities that are very characteristic of the whole. It relates to the heat of chemical combination. The author begins by treating the heat of crystallization, and here we remark that the translator says that the color of a certain salt is "bright grey." The setting of plaster of Paris is considered. It is a well-chosen illustration, for it is a process that every boy wants to understand. Unfortunately, the explanation is pretty thoroughly wrong. The statement made is that plaster is calcium sulphate, or gypsum, which has lost its water of crystallization. The truth is, that the essential constituent of plaster is a salt which contains one-fourth as much water as gypsum. That is the reason why the burning of gypsum is such a delicate operation, for if it is heated only a little too much, it loses all its water, and becomes substantially anhydrite, an insoluble salt which absorbs water only very slowly, and will not make a cast in any length of time because it won't hold together. The true plaster, on the other hand, dissolves in the water, and then pretty soon combines with the water in which it is dissolved to form insoluble crystals of microscopic size. In doing this it contracts slightly and evolves heat; but, owing to the crystals lying "every which way," they are not packed accurately together, and microscopic interstices are left, so that the whole mass has a tendency to swell enough to fill out every fine line of the mould. Thus, notwithstanding the pores, the crystals are pressed against one another so closely at certain points as to come within the range of powerful cohesive attraction, which gives the cast a certain degree of strength.

The author next considers the slaking of lime, of which we have the following account: "Burnt calcium (calcium oxide, CaO), generated by heating native calcium (calcium carbonate, $CaCO_3$) in a calcium oven, thus driving off the water, combined with water to produce calcium hydroxide (CaH_2O_2), or *slaked calcium*, which is a solid." A lime-kiln may properly enough be called a furnace, in English, but hardly an *oven;* nor is lime called "calcium," or lime-stone "native calcium." A little below there is a small table of heats of combustion of ten substances commonly burned for fuel or light. It would have been appropriate to include some food-stuffs. Of these ten values, six are grossly in error, five having the decimal point put one place too far to the left, and in the sixth, alcohol, 91.90 being printed, instead of 71.90.

The translator has studied in Germany, and he evidently thinks himself qualified to improve upon the English language. This sometimes has disastrous effects; as where the rhombic system of crystallization (which we identify by his giving the synonym "quadratic," and also by his not otherwise enumerating this system), being called by the translator "rhomboidal," is confounded with the rhombohedral system; and the pupil is told that it is a hemihedral variation of the hexagonal system, which, by the way, is not true even of the rhombohedral crystals. Water cooled below 32 degrees F., but still liquid, is said by the translator to be "undercooled." Other writers call it "overcooled." A hydrometer the readings of which are inversely proportional to the density is christened a "volumometer." Truly, with three such lovely words as "volumenometer" and "volumeter," already in the dictionary, and now the new-born "volumometer"—all meaning entirely different things—the English language ought to be supremely happy. The volume is crowded with contributions to the dictionary.

We know very well that Mr. Pattison Muir is a translator acquainted with the English language and with the science of chemistry—is, indeed, thoroughly skilled in both. Under these circumstances, we cannot understand his choice of Lassar-Cohn's book, or how he could call it an "introduction to modern scientific chemistry," when there is not a word in it about the dominant kind of chemistry of to-day. The name of Ostwald does not occur from cover to cover. The doctrine of valency is much insisted upon; but we hope that *that* is not regarded as particularly modern or as particularly scientific. There are two pages about the "unsymmetric carbon atom," which dates from 1869, as does Mendeleef's table of elements, from which the Helium-Neon-Argon-Crypton-Xenon series is omitted. We notice, by the way, that in two of the three places where xenon is mentioned it is called "xeon." Selenium, too, is called "selenion," throughout. Yet helium is not called "helion." On page 215, the following dictum is printed in authoritative italics: "It is impossible to think of life without the presence of nitrogenous substances." That is not a proposition in chemistry; and to slip it into a chemistry for children, where nobody would suspect such proselytizing, may accord with North German notions; but, in this country, some people will not deem it dealing honestly with parents. Since Mr. Pattison Muir has failed to see the impropriety of it, the publishers would do well to cut it out of the plate. It is a doctrine of metaphysics, and uncommonly metaphysical metaphysics. There are other eccentricities. Thus, the translator adds a note of his own to say that "in our preposterous English system of weights and measures, there is no simple relation between the units of weight and volume." The British unit of weight is the imperial pound; the unit of volume is the imperial gallon. The imperial gallon is defined as the volume of ten pounds of water under standard conditions. No relation could be simpler. This system was the result of the most careful and deliberate consideration on the part of the most competent metrologists that British science has ever produced. It is a little bit pre—something—let us say *premature*—for Mr. Pattison Muir to call it "preposterous" in that particular feature.

Mr. Bertram Blount discusses the economic aspects of every branch of electro-chemistry. In eight sections he considers (1) general principles, (2) the electrolytic mining and refining of metals from aqueous solution, (3) the electrolysis of igneous liquids, (4) the electric furnace, (5) electro-deposition, (6) the alkali and chlorine processes, (7) the electrolysis of organic compounds, and (8) power. There are some electrical processes the details of which are kept secrets. Others have never been put into practical operation under economic conditions. In such cases, there is, naturally, not very much to be said; but what there is to be said is here said, and said well. Under the sixth and seventh sections there are chemical reactions that some students will think Mr. Blount has not got to the bottom of. But where the questions relate simply to the economics of electricity, the discussion is masterly. The bitter-beeriness that pervades the British arts is occasionally illustrated in these pages. Thus, we read of an American silver-refining company that has to remelt its silver with a little copper before sending it to England, because the English dealers cannot admit on any evidence that silver can be more that 998 fine. In the last chapter, the following question is put as if it were a poser: Into one of two vessels, both filled with a solution of sulphate of potassa and connected with a siphon, is placed a bar of carbon, and into the other a bar of zinc, these bars having been connected with the terminals of a galvanometer. There is a momentary current, which promptly ceases. Now into which vessel shall we pour a little sulphuric acid in order to make a steady current, and why? The great name of Ostwald is invoked for a principle on which to decide this question—a Titan imported to crack a hazelnut, as any American amateur electrician would find it.

FRANCE BEFORE THE REVOLUTION.

Etudes sur l'Histoire Economique de la France (1760-1789). Par Camille Bloch, Archiviste du Département du Loiret. Préface de M. Émile Levasseur, Membre de l'Institut. Paris: Picard. 1900. Pp. ix, 269.

Here is a little collection of papers to which it is worth while to call attention, because it illustrates one of the most hopeful tendencies in recent French historical writing. For some time past it has been realized that the history of the French Revolution had been written too exclusively from the point of view of Paris; consequently, attention has been more and more directed to the provincial archives. Hitherto, indeed, the object of the investigator has usually been to trace the progress of the Revolution itself in the several localities. But our judgment concerning the several stages in that tremendous episode is necessarily colored by our beliefs as to the evils which occasioned or preceded it. We may remember, for instance, how Mr. John Morley rebukes Burke's sentimentalism by a reference to the "mainmortables in the gorges of the Jura." And hence it is coming to be felt that an exact understanding of the prevailing social conditions in the half century before the outbreak is a good deal more instructive than the details of this or that atrocity after the outbreak had once taken place. The schism in the nation is still so far from being healed, and historical work has unfortunately been so well organized in two rival camps, that we may expect the inquirers for some time to bring forth from the mass of material at their

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disposal mainly what suits partisan prepossessions. However, with the increase in the number of students, and the application of a sounder historical method—created, perhaps, first in the École des Chartes, in the investigation of the less contentious mediæval field, and then applied to later centuries—we may hope for a growing objectivity and a more general approximation of results. It does not seem improbable that within a generation all intelligent students of the subject will agree as to the facts of pre-revolutionary France: there will doubtless always be room for difference of opinion as to the moral judgment to be passed upon them.

M. Camille Bloch, a graduate of the École des Chartes, is now the archivist of the Department of the Loiret, which has Orléans for its chief town, and he has taken advantage of the opportunities of his position to look into some of the official documents of the last decade of the *ancien régime* in that region. He is careful, and seeks to be fair, and the result is a collection of papers of considerable value. In the first of these he sets before us, with the help of the correspondence of the intendant of Orléans, the difficulties which that official experienced in carrying out the edicts of 1763-4, introducing free trade in grain. He shows that a series of bad harvests aroused all the old popular hostility against "forestallers" and "regrators," and that the intendant himself, ardent believer in the doctrines of "the economists" as he supposed himself, was carried off his feet and urged the Government to reimpose the old market restrictions. He shows how the Government courageously stuck by its principles—and it must be remembered that this was a dozen years before Turgot's ministry—and refused to yield to popular clamor until the Parlement threw the weight of its authority on the side of the populace. But he also points out that the Government was not consistent enough to leave the grain trade altogether alone; that it still thought it must take measures for the provisioning of Paris; that the agents of the "Compagnie Malisset," with which it had quite innocently made a contract for this purpose, did somewhat abuse their semi-official position, and that, though the "Pacte du Famine" is a pure myth, the populace had some reason for grumbling.

The next paper is a statistical survey of the distribution of landed property in certain parishes around Orléans, based upon the assessment rolls for the "vingtième" in 1787. According to the figures here presented, the amount of land owned by the peasants varied enormously—from 18 to 78 per cent., the highest figure being reached in what was by far the largest parish. But, in spite of M. Bloch's elaborate tabulations—somewhat too elaborate, indeed—the figures can tell us but little without some further account than is here given of the rural situation. It is an obvious suggestion that the wide differences in amount of land *owned* by the peasants has something to do with the prevalence of métayage in part of the district. If so, one would like to know whether the métayers were much worse off than peasant owners, and whether their tenure was practically less stable.

Everybody who has read De Tocqueville knows his chapter on "The Great Administrative Revolution," the work of the reforming monarchy, "which preceded the political revolution." In his third paper, M. Bloch studies the process of formation, in the *généralité* of Orléans, of the "municipal assemblies" prescribed for every parish by the edicts of 1787. He is rather inclined to magnify the differences between these councils and those created in 1789; but he candidly observes that the latter grew out of the former, and his own account seems to indicate that, in their actual constitution, there was little difference between them. One of the interesting points brought out by M. Bloch is the resemblance in the matter of property qualification. He calls our attention to the fact that reformers like Condorcet—in this, as he notices, only carrying out the doctrines of Turgot—actually proposed the exclusion from the suffrage of all but the owners of landed property. Condorcet's proposition, laid down in 1787, that only the proprietors of a land ought to be regarded as its citizens, is an exact French version of the Scotch Lord Braxfield's sentiments, familiar to the admirers of 'Virginibus Puerisque.' What Stevenson calls sentiments "cynically anti-popular" in the Scotland of 1793 were the height of physiocrat enlightenment. But the explanation is to be found in the incidental remark of Condorcet, that "the proprietors of land are very numerous in France." Like most abstract political propositions, the bearing of this principle, common to Turgot and "Weir of Hermiston," lies in its application.

The *cahiers* sent up to the States-General of 1789 from the Bailliage d'Orléans form the subject of the next paper. The agricultural grievances are familiar enough; we should like to know who wrote them down, considering that, as the previous paper has told us, there were many parishes in which no one could write but the curé. More novel is the account of the demand by the smaller "tradesmen" of Orléans for the complete restitution of the métier (or gild) system. There seems no evidence of the existence of an oppressed journeyman class in 1789; the proposal that the métiers should be altogether abolished proceeded entirely, it would seem, from the "haute bourgeoisie."

The sixth and last paper—we may pass over the fifth, which is of slighter interest—is of a different character. It deals, not with local conditions, but with the wide subject of the commercial treaty with England in 1786, and it is based on the unpublished letters of the English Ambassador (Sir William Eden) now in the English Foreign Office. M. Bloch makes it clear that the treaty excited almost as much discontent in England as in France; nevertheless, he comes to the conclusion that the French complaints had more justification. He thinks that England gained more than France by the bargain, and that Lord Sheffield was right when he declared that "the French for once were taken in." This is a conclusion which evidently troubles M. Levasseur, the distinguished economist, who furnishes a preface to M. Bloch's work, and who probably wants to think as well as he can of the partial application of free-trade principles; and, indeed, M. Bloch certainly does not go into the matter with sufficient detail to make out his case. But the negotiations and their outcome are not without their significance, whether that point can be decided or no. The difficulty is not so much to make a fair bargain as to persuade the two nations that it is so; and as nations get thoroughly democratized without ceasing to be protectionist, the prospects for believers in reciprocity treaties are likely to become less rather than more cheerful as time goes on.

The Churches of Rouen. By the Rev. Thomas Perkins, M.A.—*The City of Chartres:* Its Cathedral and Churches. By H. J. L. J. Massé, M.A. (Bell's Handbooks to Continental Churches.) London: George Bell & Sons; New York: The Macmillan Co.

We have on divers occasions discussed separately the greater number of the score of volumes in the English series. A high general average of merit was found to exist in them, while the difference between the volumes with regard to the thoroughness of treatment, and with regard especially to the keenness of the author's eye for artistic distinctions, was found to be considerable. The French series has begun with Chartres and Rouen; but the attempt to include all the important architectural fine art of the city loads the book in each case very heavily. In Chartres this may not be felt so much; the parish churches there are of minor importance, however interesting to the student who takes time and gives continuous thought to his work, and the other buildings of the town have among them that character which is of infinite interest to the seeker for the picturesque and the antique, but is of less importance when they are considered as objects of historical research. The Cathedral may, therefore, be allowed to occupy the whole of Mr. Massé's volume, excepting a preliminary chapter of six pages and a final one of eight pages; and so much space as is left may be thought to suffice for the Cathedral itself when treated in the popular way inevitable to such a series. But in the case of Rouen the two unique churches of S. Ouen and S. Maclou dispute with the Cathedral the time and the affectionate regard of every visitor to the Norman capital; and accordingly these two churches taken together occupy almost exactly as much space in the volume as the Cathedral itself. There remain still a number of minor churches, nine of which are treated in a single appendix of three pages; and nothing is said of the other buildings of the town, important as they are. In fact, Rouen, though despoiled of the greater number of its ancient private houses, is still so rich in monuments of every epoch from the beginnning of the twelfth to the end of the eighteenth century, that two volumes of the size of this would not do it as much justice as the single volume does for Chartres. It seems a pity that this obvious consideration has not been allowed to influence the arrangement of this series.

It is a pleasure to see how heartily Mr. Perkins enjoys the buildings which he studies. He is worried by the assertions of Ruskin and other theorists about the reasons for the difference between late Gothic and early Gothic architecture, and he is troubled because he likes S. Maclou much better than his masters would allow him to do. In like manner, he feels deeply the astonishing constructional merit of S. Ouen and also its cold formality of design. In fact, if this writer had not been swayed by Fergusson and Ruskin as he seems to have been, he would prove an excellent architectural critic for one who is not wholly absorbed in the study of that art. The illustrations are, as we found them in the

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English series, extremely well chosen. There are comparative plans of the Cathedral and of S. Ouen; there are about thirty-five half-tones and a few line cuts of some value; but this is not to say much because pictures of the buildings of Rouen are so abundant. What is worthy of note is the very careful selection of the subjects; it would be hard to choose better.

As for Chartres, advantage is taken of the more ample space afforded to make a somewhat minute study of the famous sculptures of the porches. The great north porch and the equally important south porch have been analyzed so far as that many of the portrait statues are identified, and all or nearly all of the symbolic sculptures are explained though briefly. The as yet incomplete restoration of the church is also inquired into and treated with what seems perfect equity. In like manner, though there is not much artistic discussion, what little is said about this famous cathedral—unequalled, perhaps, in its effect upon minds the most sensitive to appeals of architectural fine art—is well said. The photographs are taken from very well chosen points of view, and there are some which even the experienced and well-supplied collector of such memoranda will be glad to see. On the other hand, the line cuts of details are singularly awkward and cold in drawing. Most of them have been chosen from the publication of the Archæological Society of the Department of Eure-et-Loir, a society which has not covered itself with glory, in this instance at least. Two line cuts of different origin are from drawings by Mr. Gerald C. Horsley, and these have the evidence of that minute care in detail which marks so much of the work of English students travelling and studying on the Continent. One finds himself vexed by the doubt excited in the mind of him who studies the drawing of the southwest tower facing page 3, namely, whether the imbricated pattern on the sloping walls of the spire and the sharp-edged notch pattern on the ribs were put in here as specimens of what covered all those surfaces from top to bottom. Photographs of the tower taken at epochs very wide apart show these patterns covering the whole surface, and memory confirms the report of the photographs; and if the draughtsman was justified in putting in this detail to no greater extent than he needed it for his own purposes, it does not follow that the reproduction of it here without a word of explanation is excusable.

Japanese Plays and Play-Fellows. By Osman Edwards. New York: John Lane.

Mr. Edwards resided in Japan just long enough. For the writing of a charming book like this, the measure of time was ideal. It was not over six months nor less than six weeks—sufficient to enjoy with rapture and without one pang. As nicely calculated as the poise of Mahomet's coffin was Mr. Edwards's habitat between the alien living in "unassimilative exile," who has a malediction ready for every one of your benisons, and the work-a-day world of native traders, wage-earners, and farmers. He escaped from the dull reality of life as seen by the Briton in the ports and the Japanese in the shop and dusty roads, and for the nonce lived in a world of song, music, and fancy. His comrades were actors, singers, pleasure-seekers at the springs, and the various characters who live to amuse, for a consideration, their money-getting fellow-mortals. Sensitive especially to the manifold influences of art, fairly well prepared by some knowledge of the language, withal helped by good guides, the author saw and felt much which the tourist misses wholly. He has certainly presented us with a charming book, unique in value. For although not a little has been written upon the theatre, æsthetics and sociology of the Japanese, no one work gives us such a general insight, with solid and accurate information, into their world of appreciation and amusement. Here not only do we see them seeking enjoyment in nature and art, but we are let into the secrets of the harmony between the islander and his environment. Other features, glaringly lacking in so many modern books on Japan, depth and perspective, are here supplied. We are made to feel that there are well-nourished roots as well as flower and fruit.

Heeding not the Jeremiads of resident aliens or the bitter cry of outcast professors, this æsthetic Londoner passed at once from the seaports and foreign communities into the atmosphere of the theatre. Here, indeed, the heirs of all the ages of Dai Nippon do themselves take refuge from the matter-of-fact routine of their modern life, and the strenuousness of politics and modern machinery generally. Outside may be engine and steamer, but, within, the Middle Ages still reign, for feudal and spectacular Japan lives on the boards and in the old costumes. The new and reforming *soshi* actors may attempt the modernization of the stage by grafting bud and twig from Paris and London on the traditional stock, but their success is not conspicuous. The century-old stories of feudalism and of the heroic and divine age still thrill mighty audiences. In spite of what even conservative reform led by Danjuro may bring in, or modern mechanical facilities furnish, facial expressions and contortions are still beloved of the native spectator, and these more than anything else stir him beyond himself to cry out "Hi-ya, hi-ya."

In recent years there has been a revival of the classical opera or religious play called No, there being in Tokio no fewer than six troupes with a repertory of from two to three hundred plays. Cultured conservatives still furnish admirers who appreciate the rhythmic posture of the characters, the dancing, the music, and the allusions to phases of life gone a thousand years ago. The No can never be popular; but with Japanese nobles and educated audiences, fit though few, they will probably persist for centuries to come. "Being compressed within severe limits, . . . they present in exquisite epitome the literature, the history, the musical and choregraphic art of mediæval Japan." In his chapter on Popular Plays the author also analyzes the ideals and work of the new school of dramatic art (*soshi*), showing reasons for their lack of success in Japan. The new plays are more apt to be a series of tableaux than true expressions of Japanese life, for the people "value Western imports of a material kind, but prefer their own moral and social ideals to those of foreigners. Railways and ironclads may be readily adopted, but not the New Testament or the New Woman." So long as native audiences demand a whole day's entertainment, and the orchestra is never silent, requiring falsetto tones in the actor, and men monopolize the stage, and a playwright must satisfy manager, actor, and musician, who all wish to interpolate for the amusement of the uncritical multitude, it is hard to see how reform of the old popular drama can be accomplished.

At the antipodes of that book-maker who, before starting for Japan, vowed not to refer to the *musume*, or the geisha, our author scarcely loses sight of her; while in the chapters entitled Geisha and Cherry Blossom, Playing with Fire, and The Scarlet Lady, he walks hand in hand with her and her less honorable sisters all the way through. In Vulgar Songs, he shows how the people dream and sing and write poetry very copiously to gods earthly as well as heavenly, and to trees and flowers. With true British insularity our author uses, all the way through, the abominable vulgarism "rickshaw," while all his black sheep, both rams, ewes, and lambs, are Americans. Nevertheless, his rhetoric is lush, reminding us on every page of the Japanese citizen, formerly of America, Lafcadio Hearn, to whom he dedicates the book with admiring gratitude. There are sixteen beautifully colored reproductions of native pictures, and an index of plays, persons, and places. Though light be his themes and highly improper some of his subjects, Mr. Edwards's book is a valuable addition to the library.

The Spanish People.—Treason and Plot. By Martin A. S. Hume. D. Appleton & Co.

To Mr. Martin Hume the composition of a work on Spain, or the reign of Queen Elizabeth, has become a mere incident in the year's work. Knowing the facility with which he writes, we are not surprised to receive two new books that bear his name: 'The Spanish People' and 'Treason and Plot.' The first of these is the opening volume in the "Great Peoples" series, edited by Prof. York Powell. The "Heroes," the "Leaders," and the "Nations" all having had their turn, an opportunity has at last come to the "Peoples." What the aim of the present scheme is may be gathered from a statement by the editor: "It is, in fact, not so much a set of political or military or even social histories as a sequence of readable studies on the tendencies and potencies of the chief peoples of the world, that this series will strive to present." Each contributor will be an expert, who, it is implied, has also the gift of writing agreeably. With such an aim in view Prof. York Powell must have been glad to secure 'The Spanish People.' Mr. Hume expresses the hope that "this story of the progressive evolution of a sympathetic and epoch-making people may commend itself to the student as well as to the general reader." In other words, he has made his book weighty as well as popular. There are a good many footnotes, and Mr. Hume does not shrink from calling the provinces of Roman Spain by their Latin names. The best feature of his treatment is simplicity. He sets out to trace the rise and progress of broad tendencies. Copious details are furnished, but the original purpose of restricting the topics to the most important is not forgotten. One motive which lends unity to the book is the stress laid upon local allegiance. Mr. Hume attaches great weight to the regional character of Spanish institutions, and his narrative is in large part a development of the idea that the centrifugal tendency explains

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the paradoxes of Spanish history. The strength of local sentiment "has aided the geographical causes in preventing the complete fusion of the peoples, and has retarded the organization of the nation on the usual modern lines of unity of race and soil; because the separate regional units have retained traditions of their primitive institutions, and have resisted political absorption, as strongly as their circumstances have run counter to ethnological amalgamation." Mr. Hume is more hopeful for the future of Spain than nine observers out of ten would be. He thinks she has "cast off her winding-sheet and has entered again into the land of living nations." "The loss of the colonies in the last war with America must not be accepted as a sign of fresh decadence in the nation, but as the natural result of the political and administrative dishonesty which itself is the last dying remnant of the bad old times. The danger which still threatens Spain is the ineradicable tendency of certain regions to assert autonomy."

'Treason and Plot' is as special in its scope as 'The Spanish People' is general. It seems to have sprung out of Mr. Hume's recent work on the Spanish calendars for the reign of Elizabeth, and is limited to the last decade of the Queen's life. The author has already described in his 'Year after the Armada' the attempt of an English freebooting expedition to place a pretender on the throne of Portugal. The action is now shifted to England, where Spanish agents continued to hatch conspiracies against the Protestant form of government until, and even after, the accession of James I. The plots which Mr. Hume examines, though of the same origin, were organized in different parts of Great Britain and Ireland by a wide variety of persons. The national victory of England over the Spaniards had deeply impressed the Catholics and caused a breach among them. During the early part of the reign they had all been willing to attack the heretical queen, but after the Armada many of them came over to her side. "It was this new patriotism that divided the Catholic forces in England, and the knowledge, then general, of Spain's selfish objects that divided them abroad; and, as a consequence of the changed position, the struggles to impose Catholic supremacy upon England that followed the catastrophe of the Armada differed entirely from those that preceded it." We shall not attempt to distinguish between the numerous plots which Mr. Hume has ferreted out, or even to state the leading facts in that most interesting of them, the Lopez conspiracy. The causes of failure are more suggestive than the details of intrigue, while the conduct of certain individuals is more singular than either.

Elizabeth herself plays a slight part in this volume, but such is not the case with her successor. Polwhele and Collens, Yorke and Williams, Father John Cecil and Father Henry Walpole are among the forgotten names of history. On the contrary, James VI. was a king, and his plots for the succession belong to a different class frrom the by-play of private cabal. Mr. Hume drives another large spike into James's coffin by tracing his manœuvres with the Papists in 1599 and 1600. Thanks to Tyrone, the chances of Protestantism were fast being clouded, and Spain had good hopes of making England Catholic through Ireland. It was a juncture which encouraged the Scottish King to bid for Catholic support. "James, almost for the only time in his life, was warlike, with, as he thought, all Catholic Europe behind him, and the English Puritans betrayed by their leader [Essex]; and the moderate Cecil party were face to face with the fact that they had been outflanked and outbidden by the King of Scots. The religion of England, which meant the fate of civilization, was trembling in the balance." Sir Robert Cecil, by dint of craft, finally changed the aspect of the situation and brought James in as a Protestant King, but Spain came near winning a victory on the eve of Elizabeth's death. In 'Treason and Plot' Mr. Hume has been enabled to use a good many rare manuscripts, and his entertaining volume has the merit of breaking new ground.

The Play of Man. By Karl Groos, Professor of Philosophy in the University of Basel, author of 'The Play of Animals.' Translated, with the author's coöperation, by Elizabeth L. Baldwin; preface by J. Mark Baldwin. 1901. D. Appleton & Co. 8vo, pp. 412.

Play is activity without serious intent, the exercise of an impulse merely for the enjoyment derived from it. It is also called by Dr. Groos experimentation, and may be enjoyed by one or many. The first play of the infant is with the sense of touch, when it becomes conscious, and the touch sensation is a seat of pleasure the life long; so is the sense of temperature, which is akin to touch. The specialized senses, taste, smell, sound (audition and sound-producing), sight, with perception of color, form, and movement, all have their playful as well as serious activities. Indeed, active bodily play is consciously known and enjoyed through sight and touch sensations.

The second division of play relates to the manifold coördinated muscular movements of which our bodies are capable, and which are necessary for life's tasks. Here belong all playful movements of the bodily organs, desultory or cultivated, and all play with foreign bodies. If any one desires to appreciate the enormous amount of time and energy spent on this part of the subject, let him consult the Patent Office or some dealer in sporting goods—though there is a distinction to be drawn between play and professional sport.

The third class of play is in the use of the mental powers, thinking, feeling, and willing. The reader will recall the delight of early days in games of memory, of imagination, attention, and the reasoning powers. Here is the place for riddles and conundrums, and the birthplace of humor. Our author's discussion of the play of the feelings brings out all that class embracing the enjoyment of pain, grief, surprise, and fear. The "luxury of grief," the enjoyment of tragedy, the tyranny of hurtful fashions, no less than the acute pleasure of eating horseradish, the shock of a cold plunge, and the sting of fiery drink, are as keen as the most delightful feelings. Play with the will is illustrated by the effort to avoid laughing when two persons stare at each other.

Part second of the work before us is concerned with plays in which two or more persons are involved, including fighting plays, in which the contestants measure their strength, mental or physical; indirect contest plays, as in betting and gambling; offensive plays, destructiveness, teasing, and the comic; by way of supplement, hunting plays and witnessing contests. The influence of sex is appreciated in this connection. The last forty pages of the work are devoted to summing up the results of the preceding chapters in theories of play, physiological, biological, psychological, æsthetical, sociological, and pedagogical.

From the physiological standpoint two principles underlie the theory of play, namely, that it is the discharge of surplus energy, and that it is the recreation of exhausted powers. These are supplemented by the tendency to repetition and the trance condition, or what might be called the recklessness of play. From the biologist's point of view the genetic explanation of play is not found in the inheritance of acquired characters, nor in Darwinian natural selection, nor in the new doctrine of germinal selection. Play depends on the elaboration of immature capacities to full equality with perfected instinct, and the evolution of hereditary qualities to a state of adaptability and versatility surpassing the most perfect instinct. There is no general impulse to play.

On the psychological side, play is the satisfaction of inborn impulses. The sensori-motor and mental capacities press for discharge and lead to enjoyment which they find in play. The most elementary psychic accompaniment of play is the enjoyment derived from the satisfaction of an instinct which makes play an object for psychology—that is, when actions acquire, through repetition, the character of conscious processes, accompanied with enjoyment. These are grounded on attention, the demand for efficient cause, imagination, or illusion, and sense of relief from the bondage of work and life's anxieties. Play and fine art have their meeting-ground in pleasure. The lowest form of æsthetic enjoyment is identical with sensuous play. Although art transcends the sphere of play, it is rooted in playful experimentation and imitation. Play differentiates artistic production from common toil, and makes appreciation of the thing go hand in hand with its production.

Play, from the sociological point of view, finds its ground in the impulse for aggregation and that for communication, partly to follow suit and be influenced, and partly to overrule. In the one case it prepares the individual to be a harmonious unit in a complex whole, on the other it is a preliminary practice in the art of ruling. The educational value of play has been recognized from the time of Plato. Between the austere belief that play is trivial in pedagogy, and the effort to reduce all study to frivolous play, there is that exalted condition in which "the very exertion of physical and mental powers in work involving all the capabilities fills the soul with joy. This is the highest and noblest form of work." As to guiding play to useful ends, there are wrong roads as well as right ones, since too much restraint "meddles with the tender buds of childhood's garden," and no guidance conducts to lawlessness and overplay.

Dr. Groos's work is written in a charming style, and is faithfully translated out of the German. The author's modesty in differing from others in opinion, as well as in stating his own, disarms criticism.

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